WHO ARE WE? MY SISTERS AND ME: A MULTIPLE CASE STUDY OF BLACK WOMEN FACULTY AND HOW THEIR TEACHING EXPERIENCES AND POSITIONALITY INFLUENCE THEIR PERCEPTIONS OF THEIR LITERACY PEDAGOGY

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by

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WHO ARE WE? MY SISTERS AND ME: A MULTIPLE CASE STUDY OF BLACK WOMEN FACULTY AND HOW THEIR TEACHING EXPERIENCES AND POSITIONALITY INFLUENCE THEIR PERCEPTIONS OF THEIR LITERACY PEDAGOGY (216 pp.)

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For years, higher education research has aimed attention at Black women faculty in various aspects of the field, from their general experiences to the more nuanced raced-gendered microaggressions they endure at the tenure-track level. This work addresses the specific teaching experiences of Black women faculty in Literacy, as research on this specific population is limited. The study aims to better understand: (a) the teaching experiences that have helped Black women faculty understand their positionality within the university and (b) how the positionality of Black women faculty influences their perceptions of their literacy pedagogy.

Using critical race feminism as the theoretical framework, this multiple case study of five selected Black women faculty provides a rich analysis of each case, revealing how they connect teaching experiences, positionality, and literacy pedagogy. Analysis of findings indicate: the collective teaching experiences of Black women faculty are connected to their positionality; their views on literacy in educational institutions are steeped in traditional models of literacy; and the design of literacy curriculum should be adapted for today's evolving world. Ultimately, this research contributes to the field by documenting the lived experiences of Black women faculty in Literacy within and beyond the academy, targeting areas of teaching, positionality, and literacy pedagogy.

Key Terms: counternarrative; critical race feminism; gender; narrative; positionality; race; restorying

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Lastly, I offer two Bible verses that encouraged me during the last leg of this journey:

> *"Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything." ~ James 1: 2-4*
>
> *"For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well." – Psalm 139: 13-14*

May the work I have done be a testament not to my intellectual ability and human efforts, but to the Lord's work in my life. This work is bigger than me. It is for Black women

faculty, past, present, and future. I will always ensure that the voices of Black women are lifted up for all to hear, in this field and beyond.

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CHAPTER I

INTRODUCTION

Who Am I?

I have always wanted to be a teacher. I come from a family that embodies service in many areas. My paternal grandparents served in their chosen professions of healthcare, and it was my grandfather who most influenced me to pursue teaching as a career. Dropping out of school to help take care of his family, my grandfather knew the value of education and the power it held to transform not only his life, but also the life of his family. He passed along his zest for learning to his children, grandchildren, extended family members, and even friends. As a result, many people benefitted from his wisdom and passion for education. My father ultimately found his passion in mental healthcare after obtaining a bachelor's degree and a master's degree. My mother holds an associate degree and a bachelor's degree in nursing; she is a registered nurse who also worked in mental health. Both of my parents served the state of Georgia for 34 years before retiring. In addition to my grandfather, my parents and family affirmed that education is important, and they were key advocates of my academic (and personal) success. Service runs in my family. It is woven into the fabric of who we are.

Although I grew up in predominantly white spaces, I had no real conception of race the first few years of my life. This part of my story explains my positioning in the world by others. I was born in Milledgeville, Georgia (a relatively small city which was once the state capital in the 1800s), and once thought that only Black people lived there, because that was all I saw—or perhaps all I allowed myself to be aware of. Even though

the nursery my parents put me in was staffed by White teachers and White children attended the school, I did not see myself as different from them. I do not remember it much, but the neighborhood where my parents bought our first house consisted of all White families; we were the first Black family to live in the subdivision. I was told stories about my dad and uncles sitting on the front porch with shot guns at night, watching over our family to protect us from the threats we received because people were angry we dared to live—to exist—in a community allocated for Whites.

When I was three years old, we moved from my hometown to a suburb of Augusta, Georgia. There, I went through preschool and elementary school and often found myself the only Black girl in my classes. During that time, I recognized the differences and the longings perpetuated by race: I wanted longer, straighter hair; I wanted to be accepted by my White friends with the clothes I wore and how I spoke; I aimed to fit in with them because they were all I knew in social and academic spaces. The moment I really came to understand race and its horrendous effects was when a White classmate of mine called me a nigger. I knew something was wrong and it was a bad word, and I could not understand why he viewed me in such a negative manner. After I told my parents—who were justifiably very angry—I knew they talked to the after-school director, but I do not remember hearing anything else about it. It was then I knew, and felt, I was perceived as less than simply because of the color of my skin.

By the time I was 10 years old and entered the sixth grade, my parents and I moved to the suburbs of Atlanta, Georgia where we all experienced culture shock. Instead of being surrounded by White people, we found ourselves among many middle-

class Black people. The neighborhood we moved to was Black, the schools I attended were Black, and my friends were Black. I had a hard time adjusting to the new norms and expectations the environment demanded. Eventually, I settled in and immersed myself into these new spaces. As I finished my last year of elementary school and moved on to middle and high school, race for me became less of an issue. After I graduated from high school, I applied to mostly HBCUs (Historically Black Colleges and Universities) and chose to attend a private university in the city of Atlanta, not far from where my parents and family lived. Although the student body was Black, there were many variations of Blackness. I was constantly inspired by the magnificent, effortless power my peers and professors held. High expectations were the norm, not the exception.

After I received my bachelor's degree in English, I knew I wanted to pursue a career in teaching. I identified middle school as the level I wanted to teach because I felt like I could make a difference and help children learn to love reading and writing like I did. But I was not quite ready to enter the work force, so I applied to graduate programs and moved to Maryland, where I earned a master's degree in English Language and Literature. The university and the community I lived in during that time was much more diverse than the HBCU I attended. There were people of all races and nationalities, but in my courses, I quickly discerned White, male privilege prevailed over my Blackness. I sustained myself during those two years by forming a close bond with other Black students in the Black Graduate Student Association; we developed and shared common experiences. After graduation, I continued my education and was accepted into one of

the world's most prestigious universities in Baltimore. The traditional teacher education program in which I enrolled consisted of a mostly White, female cohort. White, female professors taught us about education and teaching, specifically in urban communities. Again, I found myself gravitating toward other Black students and students of Color with whom I connected based on race, background, and life experiences. I graduated with a master's degree in teaching and was finally ready to take on the work I was called to do.

Personal Reflections: Situating Race and Gender in Teaching

When I received my first professional teaching job, I was in for the adventure of a lifetime, and I could not predict how events would unfold over the course of two years. As a first-year middle school teacher in western North Carolina, I was ecstatic to be back in the South, closer to my family, and more comfortable in my own skin. Over time, I adapted to my new community, I developed as a professional, and I learned to survive in a school where I was the youngest Black, female classroom teacher. The two White, female principals I worked with during my time at the school were likable, and my co-workers were knowledgeable and supportive. That year I was assigned an excellent mentor teacher who offered advice when I needed it most, even if taking it meant going against my own values. She helped me establish class routines, implement content-area and literacy strategies, and try different classroom management methods. Even though I felt supported on the surface, I still lacked confidence that I was doing my job well. I began to feel like an outsider, even in my own classroom with my students, and around some of my co-workers. That year, there was also a new sixth grade Assistant Principal, a Black woman who I immediately sought out for refuge. I asked her to mentor me as I

began to think about pursuing a doctorate degree. Though she provided some solace and helped me navigate school politics and life as a novice teacher, she left at the end of the year and I went into the next school year without a mentor who looked like me. However, when I needed an outlet, I confided in a Black, male teacher with whom I became good friends.

My second year of teaching brought with it a new principal and new energy. I started the year off excited about the principal's direction for the school, and I had new tools to work with as I taught different sets of students. About halfway through the year, the principal and grade-level assistant principal (also a White woman) observed my teaching more frequently and put me on an action plan to help me improve my pedagogy. I wanted to please them and keep my job, so I did what I was asked to do, but I felt attacked; I sensed their microaggressions were not normal. I believed my race played a role in the unfair, harsh treatment I eventually received from the administration; my age was a contributing factor as well. At the end of the year, a classroom infraction with one of my students was blown out of proportion and led to an investigation of my disciplinary choices. I was immediately and unfairly characterized as a "bad" teacher by the principal. In a meeting with her and other school personnel (also White), I was told to apologize to the student and her family for my actions. I told them I would not and walked out; I was labeled insubordinate. Unfortunately, I did not belong to a teacher's union because I never thought I would need the protection it offered. My parents eventually secured a lawyer to represent me and the investigation was called off, but the damage was done. I believed I was forced out of my teaching position by my White

superiors who held power, privilege, and authority—rights I was not afforded because of my race, my lack of teaching experience, my outsider status, and my resolution to call them out for their corrupt and unjustified treatment of me.

Ultimately, I resigned from the teaching position, mentally and emotionally drained by the toxic environment I endured for months. Afterwards, I felt an array of emotions. I was happy, sad, relieved, and triumphant. I was 24 years old when I started my teaching career, and 26 when I left the K–12 system. I loved teaching and I loved my students, but the politics of school—and my complex positionality within it—proved too much to bear. Knowing what I now know after having had more teaching experiences at various levels, I recognize I was positioned by others as someone I was not—and refused to be. I viewed myself as a young, energetic, creative, intelligent, hard-working, and committed professional, but my own perception of who I was in the world, and in that specific location in Western North Carolina, didn't align with others' perceptions of who I was. I have carried that particular teaching experience with me throughout my professional journey, even as I transitioned to teaching in higher education spaces.

How My Teaching Experiences and Positionality Influence My Literacy Pedagogy

My next teaching experience allowed me to serve as an adjunct instructor in the English department at a small community college in the same city in Western North Carolina, not far from the middle school from where I resigned. There, I felt renewed and reenergized as I taught traditional and non-traditional college students. Equipped with more pedagogical freedom than I experienced in the middle school, I selected readings for students I hoped would expose them to different ways of thinking and seeing

the world. I used literature to expand their horizons and assumed none of them had ever read essays by well-known African Americans like Martin Luther King, Jr., James Baldwin, and the like. I worked with students to help them understand the literary merit authors of Color offered, and simultaneously worked to improve their literacy skills. However, when a small group of White students took their complaints about me to the department chair, I again found myself hurt and frustrated. The mutual decision to terminate my employment seemed precipitated by my race. Even though I built good rapport with the department chair and my assigned mentor (both White women) from the day I set foot on campus, students' complaints were taken more seriously than my experience and record as a professional. Though more students—particularly Black students and students of Color—offered support and rallied around me, I decided it was best for me to leave the college. The Southern hospitality I knew and expected was not freely extended to me, and I was still positioned by others as someone I was not.

After my family and I moved to Minnesota and I was accepted into a Ph.D. program in Literacy at the university there, I faced a different set of challenges. My colleagues, advisors, and professors were extremely supportive of me, but transitioning to work in teacher education and helping elementary pre-service teachers understand foundational concepts of literacy felt like a bit of a stretch for me professionally. Even though the course I taught was prescriptive, students read multicultural works and authors that reflected the ever-changing nature of literacy in public schools. I showed up to class each day and offered all of who I was to my students. I was humorous, intelligent, flexible, compassionate, and demonstrated all of the qualities I deemed important for a

good teacher to have. Despite my vulnerability, I was met with questions, concerns, and requests that often put one of my co-instructors (a White, female graduate student) and me at odds. Determined to work together, she and I constantly thought of ways to appease students and still demand excellence. Surprisingly, the few students of Color we taught affirmed me in the smallest ways, both in public and in private, re-positioning me and my literacy pedagogy. Because of them (just as I felt with Black students and students of Color at the community college in North Carolina), I felt seen, heard, and valued. I felt like I mattered as a Black woman and my contributions to students and to teacher education and literacy were appreciated.

At the university in Northeast Ohio where I completed my Ph.D. in Literacy, I was able to select texts for White pre-service teachers with the intent of stretching their conceptions of literacy and what it means to be English teachers in a time when race, class, gender, and religion must constantly be considered and re-evaluated. Over the years, I have come to understand my teaching experiences and positionality greatly influence my own perceptions of my literacy pedagogy. My teaching experiences have taught me about myself as a woman, especially as a young Black woman living in White communities, Black communities, and diverse communities. I have learned a great deal about myself as an evolving human being and now understand I am not solely defined by my race, age, or gender, though I have felt mis-judged by these markers. My teaching experiences have pushed me to explore and to teach literacy in ways that excite me and align with who I am. I hope to demonstrate to students that literacy encompasses more

than reading and writing; it helps people understand who they are and determines how we all present ourselves to the world.

Connecting Teaching Experiences, Positionality, and Literacy Pedagogy

I intentionally began this study by sharing my teaching experiences to remind readers although racism has always existed—and still persists—in educational institutions, it is possible to express gratitude for the strength, dignity, and courage that may ultimately influence one's professional journey. I drew upon these same principles to combat the burdensome and problematic events I encountered with each teaching experience, but over time I recognized they continue to shape how I view my positionality as a literacy educator. I suggest my teaching narrative is only one example of other narratives—and counternarratives—Black women faculty might hold. Therefore, I aimed to study Black women faculty in literacy to find out more about their collective teaching experiences. Narratives can encourage Black women faculty to similarly operate within, yet push back on, educational and societal systems that view gender and race as single points of identity, as opposed to examining the intersectional nature of the two (Patton, Crenshaw, Haynes, & Watson, 2016). This is something I worked through myself during the course of this study. I surmise the teaching experiences of Black women faculty, as well as their positionality, influences their perceptions of their literacy pedagogy in the choices they make in their classrooms and how they choose to engage students in their courses. Throughout the study, I purposefully situate myself in the collective group of Black women faculty. Patnaik (2013), offered, "reflexivity at each stage is central to contributing to the richness of the

research and contributing to its credibility" [Abstract]. The choice to use 'our,' 'us,' and 'we' brings my own self-awareness to the topic, allowing me to exist in the research process along with the participants.

Grounded Histories: The Importance of Black Women's Faculty Teaching Narratives

Narratives are important. Inviting Black women to share their teaching narratives can be powerful. B. V. Smith (2016) stated,

> Given everything that is happening in our communities, what seems to be the most powerful are the stories—not the remedies, but the stories . . . Only the telling and the hearing of the experience is sufficient. And the hearing is important because it can evoke a response or an insight that transforms reality and creates new and deeper understandings, commitments, and actions. (p. 15)

B. V. Smith (2016) also believed all narratives are "origin stories" and include the beginning, the steady state, the trouble, the resolution of the trouble, and the moral (p. 20). Black women faculty have a unique responsibility to consider our narratives and how they inform our daily lives, our advocacy, the classes we teach, and the pedagogical decisions we make. Our narratives may be grounded in our upbringings, in our teaching experiences, or in the range of struggles we face in university settings. By exploring Black women's faculty teaching narratives, researchers can better understand how Black women faculty are positioned in universities, and why we might be positioned in certain ways.

Limited Views of Race and Gender

Race and gender are critical components of daily life with which many Black women simultaneously live and oppose. Race is a broad term and can take on many meanings, depending on who is talking about it and the settings in which it is discussed. Kynard (2015) suggested race is socially constructed, a result of social relations and not biological/genetic difference. Macedo (2000) offered, "race, itself, is not necessarily a unifying force" and contended racism cannot be analyzed through social class alone; one cannot fully understand racism without a class analysis; to do one at the expense of the other is to subject oneself to a sectarianist position, which is as hateful as the racism we should work to reject (p. 15). Pollock (2004) believed the use of race *labels* and American race talk dilemmas pose communal descriptive problems. As the narratives of Black women faculty demonstrated, "there is never any moment when racism is subtle or exists as some kind of fine mist that is out there but that (one) cannot fully see on campus" (Kynard, 2015, p. 3).

Robbins and McGowan (2016) explained just as all people try to fully understand and respond to issues of race in teaching, gender is also an important, complex issue, "shaped by class, ethnicity, race, and sexual orientation, among other social identities" (p. 72). The authors argued in order to conceptualize gender as an individual identity, we must recognize the institutional oppression that historically sustains prejudice against marginalized groups, such as cisgender women, trans women, and others. To further make their point, they emphasized, "Those seeking to understand contemporary issues must acknowledge that gender, both as an individual identity and as a social

phenomenon, is the product of an ongoing 'interactional process' across many contexts" (p. 72). These examples help us see that like racism, gender is also socially constructed and deeply grounded in the history of teaching.

The Intersectional Nature of Race and Gender

As I learned through my own work with myself, race and gender are not single points of identity; they are constantly thought about, felt, and lived through. Gillborn (2015) stated,

> "Intersectionality" is a widely used (and sometimes misused) concept in contemporary social science. The term addresses the question of how multiple forms of inequality and identity inter-relate in different contexts and over time, for example, the inter-connectedness of race, class, gender, disability, and so on. The term originated in the work of U.S. critical race theorist Kimberlé Crenshaw (1995) but has been deployed widely across the social sciences to the point where it is sometimes viewed as a "buzzword," whose frequent iteration often belies an absence of clarity and specificity. (p. 278)

Intersectionality allows researchers, faculty, and others to grasp the concept of race inequity while also urging them to recognize that belonging to different groups can make people susceptible to many forms of bias. Because people concurrently exist in these different groups, they maintain complex identities which influence the specific ways they experience each bias.

Intersectional spaces allow Black women faculty to share our views and theories with others. We must take these opportunities and challenge ourselves to find solutions

to the underlying fear of rejection, of diminished power, or of simply being who we are. Identities impact socialization, and women's faculty journeys are shaped by gendered and raced experiences, as Turner Kelly and McCann (2013) found in their study on women faculty of Color, in which two of the participants were Black. Gendered and raced experiences can present themselves in the form of tenure reviews and votes, unfair expectations imposed on Black women faculty by White faculty members, and lack of support within and across institutions.

But how do scholars and teacher educators work to oppose racist systems that oppress Black women? Muhammad and Haddix (2016) proposed one solution is to understand the rich histories of Black women by viewing us more completely. The authors drew upon Anna Julia Cooper's 1893 public address at the World's Congress of Representative Women meeting in Chicago, in which Cooper updated the crowd on the progress of African American women since formalized enslavement. Cooper's speech presented a narrative of Black women, but also provided a counternarrative, ushering in a focus on educational pedagogies for Black women and girls. The histories in which Black women's experiences are grounded bring attention to the neglect of Black women and offer hope for how we can continue to position ourselves and our teaching practices in ways that support who we are and that also promote our literacy pedagogy.

Nyachae (2016) presented this argument from a curriculum standpoint. She suggested, "Millennial Black women teachers wrestle with two simultaneous burdens: disrupting the racist and sexist status quo of schooling through curriculum and employing tactics to survive school politics among their majority White women colleagues" (p. 786).

Nyachae also offered her own teaching narrative as a millennial Black woman. She argued millennial Black women teachers in particular may embody a Black consciousness and use it for a variety of purposes such as their own teaching, their schooling experiences, the school climate in which they teach, and so forth. Sometimes, the curriculum choices Black women teachers make in their courses can contradict other, mainstream educational agendas. Her narrative serves as another example of how deeply rooted race and gender are in the teaching experiences of Black women.

Statement and Significance of the Problem

Higher education literature focuses on Black women faculty and their overall experiences in university settings, particularly at predominantly White institutions (PWIs; Boss, Davis, Porter, & Moore, 2019; Croom & Patton, 2012; Louis et al., 2016; Perlow, Wheeler, Bethea, & Scott, 2018; Porter, 2019); their struggles as they enter the academy as junior faculty (S. Davis & Brown, 2017); their retention within institutions of higher education (León & Thomas, 2016; Zambrana et al., 2015); and gender bias (Williams, Phillips, & Hall, 2016).

Additional research on Black women faculty include the following: how they navigate raced-gender microaggressions at their tenure-track level (Carter Andrews, 2015); their history, status, and future of Black women faculty in the academy (Gregory, 2001); managing their positionality from a feminist lens (Hull, Bell-Scott, & Smith, 1982); the emergence of Black women scholars in the academy (Mabokela & Green, 2001); the role of self-efficacy (McNeely Cobham & Patton, 2015); definitions and contributions to White institutions (Sulé, 2009); and professional socialization from a

critical race feminist perspective (Sulé, 2014). D. J. Davis, Chaney, Edwards, Thompson-Rogers, and Gines (2011) proved one thing we know about Black women faculty is "they continue to face barriers that stifle professional development and success" (p. 168). Thus, we see a focus on Black women faculty in higher education research that points to the nuances of their experiences and demonstrates what seems to be an inevitable outcome of their existence in academic spaces.

Despite previous research on experiences in the academy, Stanley (2006) asserted, "Empirical research on the teaching experiences of faculty of Color in predominantly White colleges and universities is limited" (p. 706). To address this gap, this study focused on the teaching experiences of Black women faculty in literacy, as the literacy pedagogy of Black women faculty remains an area to be explored. I argue more research is needed on Black women faculty and how our *teaching* experiences might inform our positionality and ultimately, our literacy pedagogy within the university. Without more narratives that highlight the teaching experiences of Black women faculty in literacy, we do not have a true sense of the ways we draw upon our rich professional histories to enhance our teaching. Furthermore, a lack of storytelling—or even restorying—of Black women's faculty teaching experiences prohibits us from defining ourselves, and it also blinds others to the critical connections that exist between who we have been, who we currently are, and who we are becoming.

Like other researchers who believe constructs like race and gender can distort and misrepresent people's experiences (Bright, Malinsky, & Thompson, 2016), I contend it is crucial to illustrate how Black women's faculty teaching experiences have aided us in

perceiving our positionality within the university. By extending a focus on this area, we gain more insight into how our literacy pedagogy is influenced by our positionality, a space on which literacy research has not yet focused.

Purpose of the Study

The introduction presented a snapshot of past and current research on Black women faculty. Missing from these conversations are studies that address the specific teaching experiences that help Black women faculty interpret our positionality within the university, and ultimately, our perceptions of our literacy pedagogy. This study aimed to: (a) investigate these teaching experiences, and (b) articulate how the positionality of Black women faculty influences their perceptions of their literacy pedagogy. Using a multiple case study design of selected Black women faculty, I examined each participant in-depth to develop a full, rich analysis of each case. If education researchers are to better understand how Black women faculty make decisions in literacy classrooms, more research is needed on the relationships between our teaching experiences, our positionality, and our literacy pedagogy. Black women are often marginalized or eliminated from discourses of race and gender, two prominent topics in university settings. hooks (1989) wrote, "Given the reality of racism and sexism, being awarded advanced degrees does not mean that black women will achieve equity with black men or other groups in the profession" (p. 60). By probing more deeply into the teaching experiences of Black women faculty, we can better reposition ourselves at the center of our own inquiry and validate our literacy pedagogical strategies as unique, relevant, and critical to the success of all students, even in the midst of racism, sexism, and institutional

oppression, forces that threaten to diminish our collective voice and important contributions to literacy research and education.

Research Questions

The following research questions guide the study:

1. What teaching experiences have helped Black women faculty understand their positionality within the university?
2. How does the positionality of Black women faculty influence their perceptions of their literacy pedagogy?

Key Terms

Counternarrative—A narrative that goes against another narrative, specifically the master narrative or the dominant (white) narrative.

Critical Race Feminism (CRF)—Examines the gendered and raced ways women experience different social interactions to understand the multidimensional and contextualized specificity of their social location.

Gender—A social construction that involves "the interactional process of crafting gender identities that are then presumed to reflect and naturally derive from biology" (Schilt & Westbrook, 2009, p. 442).

Narrative—A spoken or written account of connected events; a story.

Positionality—The notion that personal values, views, and location in time and space influence how one understands the world.

Race—"a vast group of people loosely bound together by historically contingent, socially significant elements of their morphology and/or ancestry" (Delgado, 2017, p. 193).

Restorying—Compiling data from participants by breaking down definable aspects of a narrative into themes or designated content and then reframing the story and presenting it in text.

Abbreviations

CRF—critical race feminism

CRT—critical race theory

HBCU—Historically Black College or University

IRB—Institutional Review Board

PWI—predominantly White institution

WOC—women of Color

Assumptions

This study rests on several previously held assumptions important to address. The first is there are Black women faculty who share similar experiences as my own, which I discussed in the introduction. It was not a requirement or a condition that study participants have been secondary teachers and have had teaching experiences that led them to university teaching; I simply acknowledged there may be Black women faculty who have. I intended to paint a broad picture of Black women faculty and their teaching experiences throughout the study. The second assumption was race, more than gender, influences how Black women faculty view themselves as professionals. In the

introduction, I also recognized that race and gender are not separate points of identity, but rather, operate together as intersectional elements that work with other parts of our identity. Intersectionality is discussed more in Chapter 2. The third assumption was Black women faculty recognize that their experiences within education have shaped their understanding of their positionality within the university, and specifically, their literacy pedagogy.

Conclusion

> In their guide to personal storytelling, Capecci and Cage (2012) offered,
>
> The space between the private and the public is the nexus of the personal and the social, if not political. It's where we meet the strong or subtle cultural censors who attempt to define what community, race, class, or gender cannot speak, to tell us which stories are told and valued and which are not. In short, it's where we're reminded of the power of personal stories and the power of the storyteller. (inside cover)

In the following sections of this study, it is this space that I interrogate. It is in this space that I aimed to find and present relationships between the teaching experiences, the positionality, and the literacy pedagogy of Black women faculty. It is here that I contend that the stories and teaching narratives of Black women faculty matter. Chapter 2 offers a thorough review of the literature on the topic; Chapter 3 presents my research methodology; Chapter 4 illustrates and discusses findings from the study data; and Chapter 5 closes the research study, citing why the findings are important, what

implications mean for various research areas, and how this work might be used in the future.

CHAPTER II

REVIEW OF THE LITERATURE

In this section, I provide a synthesis of the most relevant research on my topic, demonstrating how this project contributes to existing literacy research. I used the literature to frame my research questions and to offer sufficient material about Black women's faculty teaching experiences and how their positionality influences their perceptions of their literacy pedagogy. This helped to present a clear and valid picture of current and seminal concepts, theories, and data that help myself, other faculty, and literacy education researchers think critically about the subject.

First, I compiled the literature review. I identified and retrieved information related to the topic by conducting a broad online search using various electronic databases such as Google Scholar and the Kent State University Libraries homepage. When I used Google Scholar, I narrowed my search for articles and limited results to research published since 2015 to locate recent literature on Black women faculty. When I used the University Libraries website, I searched for literature in Education databases such as Education Full Text and Education Research Complete. As I combed through available information, I started with the search terms Black women faculty, Black women and positionality, and Black women and literacy. These focused parameters yielded specific results most of the time. I had more success with Google Scholar than the other databases. As I read primary sources about the topic, I also found secondary sources in the references section of articles that led to other research on Black women faculty.

Next, I reviewed and analyzed the literature I found and looked for essential information directly related to the topic. My initial goal was to present an overview of each study or article with strong connections to the themes and issues I identified as areas of my own research interests on Black women faculty. Then, I organized the literature by the following themes: Black women and positionality; race and gender; and Black women faculty in literacy. Though the themes related to the study's research questions and aided in my exploration of the knowledge that already existed, I realized two things: (a) I needed to use more than these three categories to arrange the literature review, and (b) I still viewed race and gender as separate points of identity rather than as two constructs that intersect in many ways. As a result, I thought about and identified areas that needed to be further explored throughout this study. The themes then served as starting points through which I was able to locate the findings and arguments of scholars who thought about and approached this topic from various lenses; they also laid the groundwork for the uniqueness of my own research on Black women faculty.

I positioned the conceptual framework as an integral part of my study, ensuring that it was interwoven throughout the literature. I used critical race feminism (CRF) to guide the study, as a repository for potential findings, and as a tool for analysis. Research around critical race feminism is particularly relevant in many study findings and personal experiences from researchers.

Positionality

Before I analyzed Black women and positionality, it was important to first understand what positionality is, based on the literature. Acevedo et al. (2015) explored

positionality in integral education and critical pedagogy. In their review of the literature, the authors discovered two frameworks on the subject of position. The first, positionality theory, emerged from postmodernist feminist theory. Contributors of this theory believed identity is not fixed, ongoing, and fixed in individual and group characteristics. The second was positioning theory stemmed from social psychology. This theory "suggests that we are not simply actors of predetermined scripts, but agents and authors in our social participation" (Acevedo et al., 2015, p. 32). Both theories work together to critically examine "the essentialist construction of subjectivity and the deterministic view of social participation" (Acevedo et al., 2015, p. 32). The authors also discussed other models of positioning, specifically our position in society and the ways we think about the various roles that inhabit us in our lives.

Merriam et al. (2001) offered positionality as one useful concept for exploring insider/outsider dynamics when conducting research within and across cultures. They stated, "The notion of positionality rests on the assumption that a culture is more than a monolithic entity to which one belongs or not" (Merriam et al., 2001, p. 411). Positionality is determined by where one is in relation to 'the other,' and these positions can shift. Hall (1990) argued, "There's no enunciation without positionality. You have to position yourself somewhere in order to say anything at all" (p. 18). Thus, it becomes important for us to recognize who we are as individuals and as members of groups, and to observe our moving around and within various social positions (Bourke, 2014). Social relations heavily influence how we come to understand ourselves as individuals and also how we view and interact with others.

St. Louis and Barton (2002) offered a similar take on positionality as other researchers. Positionality helps us understand that we are not defined by attributes such as race or class. Life experiences, religious or spiritual beliefs, and more impact positionality. The authors argued that subjectivity influences how researchers view their own work. Maher and Tetreault's (1994) definition of positionality is expressed as "a term used to describe how people are defined that is not in terms of fixed identities, but by their locations within the shifting networks of relationships, which can be analyzed and changed" (p. 164). bell hooks' (1984) use of the constructs of margin and center to label positionality bring attention to the disproportion of power in relationships.

> Those in both the margin and center are often very aware of their positionality in relation to the other. Those in the center, however, don't realize the power dynamics as much because they are the beneficiaries of the outcomes of the power relationships and as a result keep those who are in the margin out in the margins. On the other hand, those in the margin either try to find ways to join those in the center or resort to accepting that they will never be able to become part of the center. (p. 4)

hooks' conception of positionality helps us better understand subjectivity. Black women should consider our life experiences and use them to define our own subjectivity.

Black Women and Positionality

I use this section on Black women and positionality to return to the notion that Black women can position ourselves any way we desire. This seems contradictory to the

fact that Black women are often positioned by others without our consent. bell hooks (1994) made this clear in her description of naming. She wrote,

> Indeed, the privileged act of naming often affords those in power access to modes of communication and enables them to project an interpretation, a definition, a description of their work and actions, that may not be accurate, that may obscure what is really taking place. (p. 62)

hooks viewed the process of naming and of being named as a gesture that shapes who we are and recognizes that those in power—for example, White women, White men, or Black men—use certain terms freely to position Black women, but do not always understand or embody the language they adopt. In order for Black women to position and to name ourselves, we must analyze and share our own experiences if we want others, especially those who belong to dominant groups, to see us from angles not shaped by domination.

In her discussion of the term *outsider within*, Patricia Hill Collins (1999) discussed how she chose the phrase to convey her own alienation in school and workplace settings—a feeling to which many Black women might relate. She stated,

> Eventually I chose the term *outsider within* because it seemed to be an apt description of individuals like myself who found ourselves caught between groups of unequal power. Whether the differences in power stemmed from hierarchies of race, of class, or gender, or in my case, the interaction among the three, the social location of being on the edge mattered. (p. 85)

Here, Hill Collins acknowledged race, gender, and social class are experienced differently by Black women than by other groups. Black women are positioned by others because of this unequal power, which makes it difficult for us to accept our own individual experiences of disempowerment within intersecting power relations.

Race and Gender

As highlighted in Chapter 1, research exists around Black women faculty and their experiences in university settings, particularly at predominantly White institutions (PWIs; Boss et al., 2019; Croom & Patton, 2012; Louis et al., 2016; Perlow et al., 2018; Porter, 2019).

Wing (1997b) offered, "As representatives of groups oppressed on the basis of both race and gender, they cannot afford to adopt the classic white male ivory tower approach to abstract theorizing, removed from the actual needs of their communities" (p. 5). This statement reminds us that Black women faculty do not have the luxury of doing work apart from the communities we serve, or the communities in which our students teach. Though we do contribute to literacy research and constantly think through various issues affecting our different lines of inquiry, it is critical that we remain connected to the people in the areas we serve.

Race and Gender at Predominantly White Institutions

Louis et al. (2016) utilized scholarly personal narratives (SPN) to point out the danger of microaggressions for Black faculty members at predominantly White Institutions; celebrated the ways that Black faculty members are able to overcome social attacks; and provided suggestions for how institutions can not only recognize these

harmful effects but work to counteract them. The authors called for readers to admit that microaggressions are common at the university level, and that they are a real threat to Black faculty members. The narratives presented in the study give voice to an issue that greatly impacts the existence of Black faculty and also legitimizes their experiences.

In their review of the literature on African Americans in higher education, Louis et al. (2016) noted Black faculty members are grossly underrepresented in U.S. colleges and universities, and racial inequities add to the problems they face in the workplace. Unfair expectations from institution and department administrators, coupled with the desire of Black faculty members to assist underrepresented students and students of Color, lead to stunted professional growth. Because Black faculty members take on—and are given—extra responsibilities, they have less time to be productive as scholars, making their success and retention in higher education nearly impossible.

Boss et al. (2019) focused on how identity and position inform faculty life and teaching for women of Color (WOC). The authors analyze the experiences of WOC faculty and how they handle barriers and opportunities presented to them in the academy. The specific ideas addressed through participants' narratives include: how much freedom contingent faculty feel they have to creatively work, how they interact with the campus community, and how they find value in their work while also working to interpret conflicting messages from institutions about their contributions. These themes, combined with empirical inquiry and analyses based on the literature, build an argument for policy and practice changes within institutions.

Although many higher education scholars have studied and shed light on the interpersonal racial oppression experienced by Black faculty members, Constantine, Smith, Redington, and Owens (2008) produced one of the first studies to define and investigate racial microaggressions against Black faculty members and how they affect their lives. Constantine et al. (2008) defined racial microaggressions as "brief, commonplace, and subtle indignities (whether verbal, behavioral, or environmental) that communicate negative or denigrating messages to people of color" (p. 349). Racial microaggressions are so prevalent in higher education spaces that White people often don't perceive the damage their words and action have on Black faculty members. Although higher education literature is cited heavily here, the research that comes from it connects to literacy research. Black women faculty are often employed in literacy departments at White colleges and universities that perpetuate many of the instances discussed here.

Croom and Patton (2012) employed critical race theory and critical race feminism frameworks to examine the experiences of Black women full professors in an effort to better understand the intrinsic institutional issues that prohibit them from earning full promotion in the academy. The authors borrowed the metaphor of the miner's canary—part of the title of their article—from Guinier and Torres (2002), who reasoned,

> Those who are racially marginalized are like the miner's canary: their distress is the first sign of a danger that threatens us all. It is easy enough to think that when we sacrifice this canary, the only harm is to [non-White] communities. . . . Yet

> others ignore problems that converge around racial minorities at their own peril, for these problems are symptoms warning that we are all at risk. (p. 11)

Croom and Patton recognized the experiences of Black women full professors have not received a substantial amount of attention in the literature, thus substantiating the need for more research in this area.

Harley (2007) drew upon bell hooks' notion that racism exists at PWIs "because one of the core principles of the power of whiteness is its 'positional privilege' of being racially unmarked and invisible" (p. 23). Harley argued that because whiteness has become the norm of measurement in the United States, it is often taken for granted and is invisible to those in power. At PWIs, Black faculty members contend with the White invisibility and Black visibility that colors the academic landscape, solidifying them as out of place and othered from colleagues. On the surface, they are valued, but remain a segregated group on White university campuses. Harley's research confirmed the disproportionate roles Black women faculty take on at PWIs because they are the minority.

Hollis (2018) contended issues in higher education are more severe for Black women, despite excessive calls for diversity within many universities. For example, social equality, equal pay, and inequitable power structures encourage workplace bullying that can limit the career advancement of Black women. Although race and gender are the most prevalent demographic markers that affect Black women faculty, they are not the only ones that impact the experiences of this group. Class, sexual orientation, religion, and language can also prevent Black women faculty from securing

positions in higher education (as cited in S. Smith, 2013). Mirza (2015) used a Black feminist theory framework to understand how gendered and racialized difference reveal the power of whiteness to create everyday experiences in spaces of privilege. She wrote, "Being a curiosity, a special case, a 'one in a million,' can be an emotional and professional burden to black and ethnicized women in the academy" (p. 3). Thus, instead of race and gender working for Black women, they work against us. Black women are often positioned as exotic representatives in White institutions.

A Note on Black Women Faculty and Retention

Race and gender undeniably impact the retention of Black women faculty, another well-researched area. Dade, Tartakov, Hargrave, and Leigh (2015) conducted a collective case study of their own voices as Black women faculty and how factors such as structural inequalities, institutional racism, and lack of cultural awareness in White institutions adversely impact the experiences of Black women faculty. The authors noted research studies that have examined the recruitment and retention of faculty of Color at White institutions (Stanley, 2006; Turner, Gonzalez, Juan, & Wood, 2008; Ware, 2000) but acknowledged that little is known about the personal experiences of Black women faculty in a single department, such as literacy. Critical theory, critical race theory, Black feminist thought, and critical multicultural theory (all under the broad umbrella of critical social theory) ground their narratives.

The authors' (Dade et al., 2015) stories addressed issues of racism and gender discrimination (among others) and how Black female faculty are treated unfairly at White institutions. Despite Black women faculty as the focal point of many studies, participants

are not concentrated in the same university department, a space this study focused on in its attempt to shed light on the experiences of Black women faculty in literacy departments, specifically their literacy pedagogy.

Intersectionality

Intersectionality has recently become a go-to theoretical framework when examining the experiences of Black women. Not surprisingly, theories of intersectionality developed from the writings of women of Color in the 1960s and 1970s (Crenshaw, 1995). Not only does it urge scholars to include a broader group of women in their examinations of gender and what constitutes feminism, it also acknowledges that "for many women of color, their feminist efforts are simultaneously embedded into their efforts against racism, classism, and other threats to their equal opportunities and social justice" (Samuels & Ross-Sheriff, 2008, p. 5). Intersectionality theory has been used in traditional and nontraditional ways to explore women's various identities and the challenges that they face. Samuels and Ross-Sheriff (2008) related,

> In the traditional sense, intersectionality theory avoids essentializing a single analytical category of identity by attending to other interlocking categories. In a nontraditional way, intersectionality enables us to stretch our thinking about gender and feminism to include the impact of context and to pay attention to interlocking oppressions and privileges across various contexts. (p. 5)

Intersectionality theory recognizes that people occupy multiple demographic categories, which presents complexities in social analysis. Bright et al. (2016) wrote, "Minimally construed, intersectionality theory is the attempt to correct these analytical failings by

directing theorists' attention to the ways in which intersecting demographic categories produce distinctive effects" (p. 60). When considering how intersectionality is related to positionality, it is important to think about insider/outsider status, and how each status carries with it certain advantages and disadvantages.

Edwards, Beverly, and Alexander-Snow (2011, p. 16) focused on the complexity of success for Black women faculty at a public research university. The authors argued, "As faculty of color, Black women are placed in a unique position because they are constantly challenged with tackling sexism and racism" (as cited in Bryant et al., 2005, p. 314). Black female faculty have restricted accessibility to certain privileges within the university because of their invisibility and marginality (Stanley, 2006). Sulé (2011) drew upon scholars (Benjamin, 1997; Garcia, 2005; John, 1997; Li & Beckett, 2006; McKay, 1997; Reyes, 2005) who argued, "Despite evidence demonstrating the educational benefits of campus diversity, the literature on women of color faculty is replete with accounts of marginalization within the academy" (p. 169).

However, Sulé (2011) pushed back on this notion, demonstrating that there are those in this category who do resist marginalization within and beyond the academy through what she labels oppositional positions, or "awareness of being part of a socially marginalized group combined with efforts to undermine everyday individual and collective subordination" (p. 170). She raised the question: how are oppositional positions revealed in higher education spaces replete with race, gender, and class separation? Some scholars see oppositional positions as "destabilizing and regressive," (p. 170) but Sulé (2011) viewed it as self-affirming. She used critical race feminism

(CRF) as an analytical lens to study Black female and Latina faculty "because it provides a mechanism for elevating social identity in the examination of macro (societal) ad micro (institutional) positioning" (p. 170). The unique position that people of Color take on public issues is based on experiences with different (less) access to social resources and distinct survival strategies.

Black Women Faculty in Literacy

The teaching experiences of Black women faculty in literacy research is limited. Traditionally, literacy is confined to the areas of composition, rhetoric, and linguistics; ways in which reading, writing and oral communication are shaped by culture are typically considered. However, Johnson-Bailey, Lasker-Scott, and Sealey-Ruiz (2015) offered an updated examination of Black women and our understanding of literacies as influenced by culture and history. Black women faculty experience our environments differently than our colleagues; the authors contended that understanding and embracing our lived experiences can be a path to empowerment.

Baker-Bell (2017) identified the gap in research on "Black women literacy researcher's experiences and lives within and beyond the academy" [Abstract]. She noted that the lived experiences of Black women faculty in literacy are missing from the field, and that by extending research about them, we can expand our knowledge of what counts as literacy research. Learning more about Black women faculty in literacy through this study yielded great insight into how their lived *teaching* experiences might inform their literacy pedagogical practices. Black women faculty hold rich professional histories; exploring our narratives and stories in- depth allows current education

researchers and literacy scholars to consider the full scope of Black women's faculty knowledge of literacy and the innovate ways they approach it.

Gibbs Grey and Williams-Farrier (2017) focused on the importance of storytelling to validate the knowledge and language of Black women by analyzing two Black female literacy scholars who shared stories about similar achievements and challenges with teaching using equity-based pedagogies. The authors discussed literacy research and theory, personal experiences, and linguistic awareness, all of which help extend the academy's understanding of Black female bodies/language in White universities where issues of race and gender impede Black women faculty from succeeding. This is especially important in literacy courses where Black women might use various dialects of language to expose students to the variety of literacies that exist under the broader umbrella of literacy skills.

Ladson-Billings (2016) took a different approach to Black women faculty in literacy by using her family and personal history along with her distinguished research career to illustrate that "literate lives matter!" [Abstract]. She recounted her experiences as a Black professional woman interacting with other Black professional women and still needing to be conscious of their communication in White spaces. She wrote, these examples:

> underscore the fact that as much as we tout the "protective factors" afforded by education and literacy, in particular, Black people continue to be vulnerable to insult and violence just for being Black. There exists a powerful link between the

> form of literacy in which Black people engage and their eventual liberation. (p. 142)

Best known for her work around culturally relevant pedagogy, Ladson-Billings (2016) asserted literacy has become a crucial site for inquiry and an area of study that researchers can interrogate more fully. Thus, this study on Black women's faculty teaching experiences and how their positionality might influence their literacy pedagogy is timely, especially considering how race and gender still impact the nature and direction of education. I argue that it is crucial to understand the literacy narratives of Black women faculty and how we have come to view literacy as an essential component of our professional and personal lives. Furthermore, notions of literacy and literate practices are constantly evolving, and as a group that has always been at the forefront of enacting change, Black women must continue to connect our literacy pedagogy to the broader social, political, and civic concerns of society.

Across the studies on Black women in literacy presented here, it is clear that traditional views of literacy do not account for the diversity that currently encompasses literacy research. Literacy can and should be studied in multiple ways that allow scholars and educators to think critically about how it is perceived and used by Black women faculty in our daily lives. Narratives of how we have been shaped by literacy and how it is presented in our teaching helps us better understand how it might influence our positionality. Figure 1 illustrates how this study was further conceptualized.

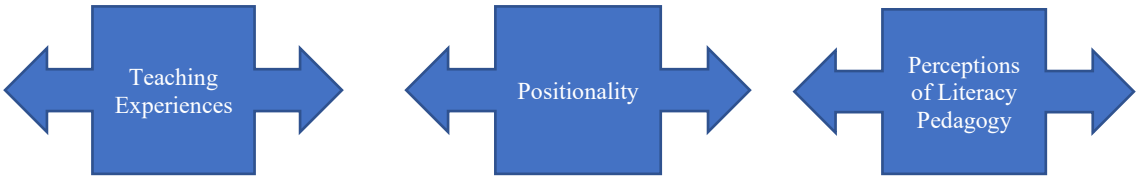

Figure 1. The relationship between teaching experiences, positionality, and perceptions of literacy pedagogy

Theoretical Framework

I used critical race feminism (CRF) to frame the study because it most aligns with the population investigated—Black women faculty—and because it acknowledges who I am as the researcher. Sulé (2011) contended critical race feminism is different from other race or gender-only theories (like critical race theory, discussed in depth below) because it accentuates intersectional identity, "which asserts that race and gender (among other identities) cannot be disentangled from the identity of women of color because they meet and overlap at a metaphorical crossroads" (p. 171). Critical race feminism is attuned to the collective themes that women of Color face on a daily basis.

Critical Race Theory

Critical race theory (CRT) is the foundation upon which critical race feminism is built. According to Gist, White, and Bianco (2017), critical race theory

> Argues the endemic nature of race in the United States grounded in the following tenets for examining racial inequality: (a) Racism is normal, not aberrant in U.S. society; (b) storytelling is an important form for exploring race and racism in the society; (c) CRT theorist critique liberalism; and (d) emphasis on racial realism. (p. 59)

Critical race theory constitutes a line of scholarship originally present in the legal field. The term "Critical Race Theory" was initially approached cautiously by Gloria Ladson-Billings and colleagues because they were unsure of how it might be applied to educational research and the scholarly community. They asked themselves why they only focused on race, as opposed to gender and class. Were they abandoning multicultural perspectives? Ladson-Billings and Gillborn (2004) then characterized critical race theory as,

> An important point within the theoretical paradigm, that is [race] still matters (West, 1992). Despite the scientific refutation of race as a legitimate biological concept and attempts to marginalize race in much of the public (political) discourse, race continues to be a powerful social construct and signifier. (p. 50)

Ladson-Billings and Gillborn (2004) shared that CRT was first made widely known when Lani Guinier, a University of Pennsylvania Law Professor, became a political casualty of the Clinton administration. The media scrutinized her legal writings and accused Guinier of espousing "un-American" ideas and disagreed with her argument for proportional representation. Guinier later made an argument for African Americans in the United States, citing ongoing lack of representation in political processes. Though her work wasn't applied to legal practice, her exposure situated critical race theory in a public discourse.

Delgado (1995) asserted critical race theory became popular in the mid 1970s with the early work of Derrick Bell and Alan Freeman, both African American and White, respectively. Frustrated with traditional approaches of obtaining justice, Bell and

Freeman were soon joined by other legal scholars who shared their sentiments. Thus, critical race theory is "both an outgrowth of and a separate entity from an earlier legal movement called critical legal studies (CLS)" (Ladson-Billings, 2004, p. 52). CLS is described as "a leftist legal movement that challenged the traditional legal scholarship that focused on doctrinal and policy analysis (Gordon, 1990) in favor of a form of law that spoke to the specificity of individuals and groups in social and cultural contexts" (Ladson-Billings, 2004, p. 52).

Croom and Patton (2012) drew upon the work of Gloria Ladson-Billings (2000), stating, "At its core, CRT acknowledges that racism is real and firmly embedded in the systems that guide the daily operations of individuals within a United States context, whether educational, social, or political" (Ladson-Billings, 2000, pp. 20-21). Critical race theory scholars believe in order to have a sense of race relations in today's society, they must be positioned in a historical context that interrupts popular depictions of dominant society. Because critical race theory is dedicated to working within a social justice agenda and erasing all forms of injustice, it is not an appropriate framework for this study. This study provides more insight into the experiences of Black women faculty, how their teaching experiences help them understand their positionality within the university, and how their positionality might then influence their perceptions of their pedagogy in literacy classrooms.

Critical Race Feminism

Wing (1997a) shared this about Black women: "As representatives of groups oppressed on the basis of both race and gender, they cannot afford to adopt the classic

white male ivory tower approach to abstract theorizing, removed from the actual needs of their communities" (p. 5). Critical race feminism emanated from "within and against" (Zinn & Dill, 1996) mainstream feminist movements (see Anzaldúa, 1987; Collins, 1986; Crenshaw, 1991, 2016; Delgado Bernal, 1998). Zinn and Dill viewed critical race feminism this way,

> We [insist] on the need to challenge systems of domination, not merely as gendered subject, but as women whose lives are affected by our location in multiple hierarchies . . . Our perspective is an attempt to go beyond a mere recognition of diversity and difference among women to examining structures of domination, specifically the importance of race in understanding the social construction of gender. (p. 321)

Thus, critical race feminism prompts us to consider how race and gender align in ways that privilege and marginalize women at various junctions of their lives. Gonzales (2018) noted that one of the most compelling arguments critical race feminism addresses is that there are different and justifiable ways of knowing and viewing the world that originate from one's social location.

> Delgado and Stefancic (2001) defined CRF this way,
>
> Addresses issues of intersectionality . . . It also examines relations between men and women of color, sterilization of Black, Latina, and Indian women, and the impact of changes in welfare, family policies, and child support laws. It also analyzes the way the "reasonable man" standard that operates in many areas of the law incorporates a white male bias. (p. 83)

Devoted to using critical race feminism as a theoretical framework in her research and in her life, Berry (2015) recognized that the concept targets the intersections of race and gender. However, unlike feminist theory—which examines power, oppression, and conflict for American women and does not always benefit women of Color—critical race feminism reveals the ways in which race, gender, and class relate to a White, male, patriarchal system of oppression. This reality makes the experiences of women of Color distinctive from those of White women, White men and men of Color. Because critical race positions women of Color in the center of crucial conversations rather than on the outskirts, scholars are (hopefully) better equipped to discuss, debate, contemplate, theorize, and reflect upon our lived experiences.

Evans-Winters and Esposito (2010) specifically addressed critical race feminism in education. They believed, "Black women deserve a theoretical framework that combats racial and gender oppression from multiple standpoints" (p. 19). This foundation is critical, especially in universities where race, class, and gender oppression are prevalent, and often goes unchecked by those in dominant positions. Evans-Winters and Esposito asserted that a critical race feminist lens "allows for the avoidance of gender and racial essentialism" (p. 21). Gender essentialism means that a monolithic woman's experience exists regardless of race, class, or sexual identification. Similarly, racial essentialism is the idea that all members of a racial or ethnic group are the same (Harris, 1997). However, Black women's faculty experiences are distinct from one another based on race, class, and gender. Furthermore, any form of essentialism does not allow room for critical thinking of and support for Black women faculty because it leaves out all of

the things that make us human: our stories, our teaching experiences, how we come to view themselves, the intersections of our identities, and our positionality. Thus, there is a need for theoretical frameworks like critical race feminism in education that celebrate Black women faculty and our ability to do more than survive.

Love (2019) referenced her personal experiences, educational research, and historical events to argue that educators should teach students how to handle racial violence and oppression with the ultimate goal of making sustainable change in communities. She contended that instead of trying to change a broken educational system, educators must work alongside families, students, and other key figures to achieve educational freedom. Although Love's text targets K–12 educators, she is attuned to higher education and Black women faculty. Influenced by bell hooks, Love's proposed alternative to traditional modes of educational reform also greatly benefits higher education, Black women faculty, and literacy education and research.

Critical race feminism is useful in education, but researchers must also recognize that it is not limited to one particular field of study; it is multidisciplinary and is used by a range of scholars (Hill Collins,1990, 1998; hooks,1990; James,1999). Berry (2015) explained that CRF prioritizes both theory and practice. She noted praxis is essential to understanding theory and the two must work collectively in order to be effective. Additionally, Berry asserted critical race feminists believe that what they know corresponds to what they do, and with the ways they engage in their work both within and outside of the university. Critical race feminists don't just talk; they practice what

they preach. This bold action and declaration further illustrate the alignment between the teaching experiences, positionality, and literacy pedagogy of Black women faculty.

Differences Between Critical Race Theory and Critical Race Feminism

Considering information shared about critical race feminism in this chapter, it was important to note distinctions between critical race theory and critical race feminism. Though race plays a crucial role in the experiences of the study participants, the focus is not only on race, as critical race theory emphasizes. Therefore, thinking about Black women faculty through the more holistic lens of critical race feminism is warranted.

Unlike critical race theory, critical race feminism transcends disciplines, drawing from "writings of women and men who are not legal scholars" (Wing, 1997b, p. 5) such as Hill Collins (1990, 1998), hooks (1994); and James (1999). Additionally, it encourages and advances both theory and practice, commonly contested spaces in education. For Berry (2010), like myself, critical race feminism nourishes intersecting beings: African-American woman, writer, teacher-educator, researcher, scholar, daughter, sister, aunt, wife, mother, and friend. Ultimately, critical race feminism permits Black women to bring our whole selves into the classroom and to embrace the complexity of personhood. Using this lens will help me determine if this is also true for selected study participants.

As previously stated, critical race feminism looks specifically at the gendered and raced ways women experience different social interactions to understand the multidimensional and contextualized specificity of their social location. This framework is suitable for exploring Black women faculty as members of a socially marginalized

group. Gonzales (2018) drew from critical race feminism to point out prominent distinctions between women of Color and White women, suggesting researchers pay closer attention to how power and privilege produce particular outcomes among women. As a whole, feminist thought exposes and destabilizes the male privilege inherent to societal structures and norms (Harding, 1998; Longino, 1993; Smith, 1987; Spelman, 1988). However, women who are racially and ethnically minoritized, working-class, non-gender-conforming, and non-heterosexual have largely been omitted from much of feminist thought (Harding, 1998; Longino, 1993; Moffitt, Harris, & Berthoud, 2012; Spelman, 1988). Gonzales employed critical race feminism to examine the ways societal structures continue to generate specific oppressions connected to gender, but also to race and class.

Theodorea Regina Berry (2010) acknowledged critical race feminism as, "An outgrowth of critical legal studies and critical race theory" (p. 23). Berry affirmed it recognizes (the) Black experience as different from that of men (critical race theory) and womanhood as different from that of other women (feminist theory). These are important designations because as a researcher with a personal connection to this work, I acknowledge my experiences as a Black woman are different from those of Black men and other people of Color. A significant point Berry made in her discussion of critical race feminism is it positions Black women and women of Color in the center of important discussions rather than on the margins, allowing us to more fully participate in discussions concerning us and our livelihood, while also co-existing in the dominant culture. Examining gender more closely will help me—and other scholars—understand

the multidimensional and contextualized specificity of Black women's faculty social location in literacy education and research.

Using a critical race feminism framing aided in efforts to unpack and reframe Black women's faculty lived teaching experiences, our positionality within the university, and how our positionality might affect our literacy pedagogy from multiple points of view. The framework informs the steps taken in the study by offering insight into various aspects of race and gender and how they impact Black women faculty, while also challenging my own thinking about these constructs. Though race often seems more paramount than gender, critical race feminism pushes me, and hopefully other scholars, researchers, and educators to unpack why this is so, and to position womanhood at the center of inquiry.

Conclusion

In this section, a synthesis of the most relevant research on Black women faculty was offered, demonstrating how this study contributes to existing research. A wide range of material was presented about Black women faculty, demonstrating my knowledge of current and seminal concepts, theories, and data that help myself and other education researchers think critically about the topic.

I used the overarching themes of Black women and positionality, race and gender, and Black women faculty in literacy to structure the literature review. These themes directly relate to the study's research questions and aid in the exploration of the knowledge that already exists, identifying areas that need to be explored further. The themes also demonstrate the findings and arguments of scholars who think about and

approach this work differently, and they lay the groundwork for the uniqueness of my own research, which focuses on Black women faculty in literacy. Lastly, the theoretical framework, critical race feminism (CRF), was discussed throughout the section and used as a map to guide the study. The next chapter explains my research methodology and details the research questions, participants, and data collection and analysis procedures.

CHAPTER III

RESEARCH METHODOLOGY

In Chapters 1 and 2, previous and current research was presented on the general, wide-ranging experiences of Black women faculty, all of which informed the design of this study. The research questions, participants' stories, and data collection and analysis procedures were structured to demonstrate the complete scope of work in a streamlined manner. The theoretical framework is interwoven throughout the study to help unpack and reframe Black women's faculty lived teaching experiences, their positionality within the university, and their literacy pedagogy from multiple points of view.

Overview

This study utilized qualitative approaches to research, which, Leavy (2017) explained, "allow us to build a robust understanding of a topic, unpacking the meanings people ascribe to their lives—to activities, situations, circumstances, people, and objects" (p. 124). A qualitative research approach was appropriate for this study, because its primary aims were to: (a) investigate the teaching experiences of Black women faculty, and (b) articulate how the positionality of Black women faculty might influence their perceptions of their literacy pedagogy. Because qualitative research values "depth of meaning and people's subjective experiences and their meaning-making processes" (Leavy, 2017, p. 124), rich data with descriptions and examples in the form of stories, narratives, and counternarratives were used to answer the research questions.

Multiple Case Study Design

Although the study focused on the stories, narratives, and counternarratives of selected Black women faculty, it was not designed as a narrative inquiry. Instead of documenting participants' experiences *as* stories in the traditional literary sense, the study organized and interpreted them to help us better understand *how* Black women faculty use their teaching experiences to aid them in interpreting their positionality within the university, and how their positionality might influence their perceptions of their literacy pedagogy.

The project was designed as a multiple case study of selected participants, following Saldaña's (2011) rationale,

> Yet even within a single setting, there are diverse participants with diverse experiences and diverse perspectives. The "case" doesn't always refer to one person, and more than likely there is no single theme that perfectly captures how every individual within a group or organization thinks or feels… in some qualitative studies, multiple cases might be examined simultaneously or consecutively for comparison and contrast. (p. 9)

Bloomberg and Volpe (2008) asserted, "A case study is a type of research methodology that is "an intensive description and analysis, social unit, or system bounded by time or place" (p. 11). They continued, "As Merriam (1998) indicated, qualitative case study is an ideal design for understanding and interpreting educational phenomena" (Bloomberg & Volpe, 2008, p. 80).

A case study design was chosen as an appropriate methodology for this study, because it offers a rich opportunity and exemplar for focused study (Saldaña, 2011) of Black women faculty in universities and colleges. Each participant was considered a single case and in-depth analysis was conducted around her individual teaching experiences, followed by within-case and cross-case analyses.

The Researcher: My Own Positionality in This Work

When thinking about my own positionality in this work, I needed to consider how I would acclimate myself to and position myself within the culture of the study participants. As a Black woman, there were similarities I shared with participants, but there were also differences I recognized and worked through as the study proceeded. After I (virtually) met with each participant, I participated as another member of the group. I recognized my research position within the process varied, from a limited perspective to being fully immersed in the women's stories. I took on a *peripheral* lens, which "provides the investigator with a wide angle to assess the small details as well as the bigger picture, while documenting in written form the participants' actions as they occur (Saldaña, 2011, pp. 47-48).

After examining who I have been, who I am, and who I am becoming as an educator, as a researcher, and as a scholar, I drew upon Saldaña's (2011) notion of the researcher to affirm my choice to use a qualitative research approach,

> Your autobiography and identity—life experiences, knowledge, training, emotions, values, attitudes, beliefs, gender, ethnicity, and so forth—influence and affect how you navigate through the enterprise and approach other important

> elements, such as the relationship between you and your participants and the analysis of your data. (p. 22)

I knew as a primary instrument of my endeavor (Saldaña, 2011, p. 22) with my own story to share, it was important for me to bring every part of who I am to my research and to my participants. I searched for ways to connect with their stories, and also found ways to allow their voices to be heard, known, and validated. I did not aim to tell my story through the lenses of my participants, nor did I suggest or require they have the same teaching experiences I have had. I learned about their unique experiences and tried to interpret them. I wove together their teaching narratives to add to the body of research on Black women faculty in literacy. My multiple lenses as a Black woman allowed me to connect with my participants and seize opportunities to learn from them as I continue to explore my own positionality and how it might influence my pedagogy in literacy classrooms. Additionally, I positioned myself alongside my participants, and as an active learner with them, again demonstrating why I purposely use the pronouns 'our,' 'us', and 'we' throughout the study.

Critical race feminism has influenced my literacy pedagogy both personally and professionally. I have used it in my life and in my teaching in numerous ways. I shared my own salient narratives in Chapter 1. I have read texts with students by Black women faculty in the courses I've taught; Dowdy (2008) and hooks (1994) are recent examples. Reading these texts with White pre-service teachers allowed me to share my personal knowledge and experiences with them, and to expose them to works they might not have otherwise read on their own. My hope has always been that students take the ideas they

read and apply them to their own teaching of all students, no matter how difficult the task. In my teaching experience, I have found students say they understand the importance of reading diverse literature and have been exposed to many diverse authors in courses during their coursework. However, when I have intentionally selected books by Black female authors, students seem to be outside of their comfort zone because the learning in which they are asked to engage may conflict with how they view teaching literacy and reading the world. Understandably, they are more focused on obtaining the necessary skills they can immediately put into practice in the classrooms in which they teach. Critical race feminism has opened my eyes to other constructs besides race and gender that influence teaching experiences, and I realized I need to constantly be aware of this in my interactions with and teaching of students. With this conceptual framework, I better understand the true intersectional nature of various beliefs and how they work together to inform my pedagogy and literacy practices.

The Research Sample

Participants for the study were identified and recruited in accord with the research questions:

1. What teaching experiences have helped Black women faculty understand their positionality within the university?
2. How does the positionality of Black women faculty influence their perceptions of their literacy pedagogy?

A purposeful sampling procedure was used to select the study's sample. Leavy (2017) described purposeful sampling as "based on the premise that seeking out the best cases

for the study produces the best data (p. 148). This is typical of case study methodology (Patton, 1990; Silverman, 2000). A snowball sampling strategy, also known as network or chain sampling, was employed to aid in participant selection. Leavy (2017) defined snowball sampling as "a process whereby each participant leads to the selection of another participant" (p. 149). Individuals were located at a variety of higher education institutions in the United States. In this case, study participants were asked to refer other Black women faculty who fit the following criteria for participation in the study:

- Identify as a Black or African American woman
- Earned a Ph.D. in Curriculum and Instruction or English
- Currently on the pre-tenure track, tenure-track, or have earned tenure
- Classified as Assistant Professor or Associate (Full) Professor
- Currently teach in Schools of Education (Departments of Curriculum and Instruction), with a focus on literacy, or in English Departments
- Currently teach at universities or colleges located in one of the major geographical regions of the United States

Participants

Participants for this study were five tenure-track Black women faculty classified as Assistant Professors. They all earned their Ph.D.s and self-identified as Black or African American. I chose these designations because I was curious about Black women faculty who are establishing themselves in their careers or who have already settled into their academic positions. Black women faculty who currently teach in Schools of Education, English Departments, or Language Departments were invited to participate in

the study, and those who teach in Departments of Curriculum and Instruction with a focus on literacy were ideal to keep in alignment with the second research question. Black women faculty who teach at universities or colleges in all regions of the United States were considered as cases for this study to ensure a wide range of cases was recognized.

The five study participants (discussed in more detail below) represent a variety of Black women faculty who have varied experiences as university and college faculty. This range was determined by their responses to questions on a qualitative survey they completed at the beginning of the study. During the initial phases of participant selection, I emailed Black women faculty a brief introduction of myself and the study, as well as a consent form, and asked them to complete all requirements; then I examined their scope of experiences and their fit for the study. Creswell (1998) suggested, "the study of more than one case dilutes the overall analysis; the more cases an individual studies, the greater the lack of depth in any single case" (p. 63). Therefore, five participants allowed me to gain insight into the different experiences and perspectives of Black women faculty while still gathering enough information to present an in-depth account of each woman's story. Participants were given the opportunity to choose a pseudonym to protect their identities. Participants were not compensated for time given to this study but may have benefitted from personal and professional reflection on the relationships between their teaching experiences, their positionality, and their literacy pedagogy, and the meanings derived from them. The study was designed in hopes that participants would share their teaching experiences and stories with me, recognizing their

narratives are important and warrant deeper examination for the betterment of their professional practice.

Zyasia. Zyasia is 40 to 50 years old and identifies as a Black/African American female. She earned her Ph.D. in Curriculum and Instruction and is currently employed as an Assistant Professor at a large, predominantly White public research university in the Northeastern part of the United States; she is on a tenure-track trajectory. She works in the Department of Literacy Teaching & Learning in the School of Education. Her research is interdisciplinary and focuses on the areas of Literacy, Language, and Culture. Zyasia is described as a community-engaged scholar-activist whose work focuses on bridging the gap between out-of-school and in-school literacy and language through culturally relevant pedagogy. Zyasia's research agenda enhances teaching and learning for literacy educators, school librarians, and students in the urban secondary digital literacy contexts. Her research and teaching expertise concentrate on digital literacies, urban literacies, young adult literature, teacher education and reflexive practice, Black feminist rhetoric, the sociopolitical nature of literacy, and Black girlhood studies. She employs ethnographic and Critical Discourse methodologies in her research.

Nyanganyi. Nyanganyi is the youngest participant at 30 to 40 years old and identifies as a Black/African American female. She earned her Ph.D. in Curriculum and Instruction with a specialization in Literacy Studies and a concentration in Multilingual Education. She works as an Assistant Professor at a large, predominantly White, public research university in the Southeastern part of the United States; she is also on a tenure-track trajectory. She works in the Literacy Studies Department in the School of

Education. Nyanganyi's research focuses on the cross-cultural and cross-linguistic challenges faced by Black immigrant adolescents and educators in literacy instruction, assessment, and multicultural teacher education. She examines how differences in Englishes and English language ideologies affect the literacies of Black Caribbean immigrant adolescents and teacher educators as they cross cultures and languages across their home countries and the United States.

Zora. Zora is 40 to 50 years old and identifies as a Black/African American female. She earned her Ph.D. in Curriculum and Instruction and is currently employed as an Assistant Professor at a mid-size, Historically Black University in the Southeastern part of the United States; she is also on a tenure-track trajectory. She works in the Teaching & Learning Department in the School of Education where her concentration is teaching Non-English Language. This distinction is important because she considers her first language to be Gullah, a Black dialect of her native hometown.

Sisyphean Task. Sisyphean Task is 40 to 50 years old and identifies as a Black/African American female. She earned her Ph.D. in English and works as an Assistant Professor at a large, public teaching university in the Southwest region of the United States; she is also on a tenure-track trajectory. She works in the Literacies and Composition Department as part of the University College.

Patty. Patty is 40 to 50 years old and identifies as a Black/African American female. She earned her Ph.D. in Curriculum and Instruction and is the only participant employed at a college. She is as an Assistant Professor at a small, public teaching college

in the Southeast region of the United States; like the other participants, Patty is on a tenure-track trajectory. She works in the Department of Education.

Data Collection

This section details the data collection methods as they related to the study procedure. Four sources of data were collected from each participant: responses to a short qualitative survey, two in-depth, semi-structured interviews, personal reflections on two prompts, and course syllabi from the fall 2019 semester. To review, the research questions guiding this study are:

1. What teaching experiences have helped Black women faculty understand their positionality within the university?
2. How does the positionality of Black women faculty influence their perceptions of their literacy pedagogy?

In this section, tables are included that demonstrate: the semi-structured interview questions for each round of interviews (Tables 1 and 2); a timeline of the study (Table 3); a summarization of the research questions and the data collected to answer them (Table 4); and the evaluation and research practices (Table 5). A rationale for data collected is also discussed.

Qualtrics Information Survey

A Qualtrics Information Survey was designed to help gather basic demographic information about each participant. I attended a workshop entitled "Working with Data and Reports in Qualtrics" to help me understand the software and create the survey. Participants' survey responses provided pertinent information to begin work with each of

them. The survey was password protected to ensure only the study participants could access it. The link to the survey was emailed to participants prior to the first round of interviews. The survey questions were:

1. What is your age range?
2. What is your gender?
3. What is your race?
4. How many years have you held your Ph.D.?
5. What area is your Ph.D. in?
6. What type of institution is your university?
7. How would you describe the size of your university?
8. How would you characterize the focus of your university?
9. What is your current employment classification within your University?
10. What geographical region is your university located in?

Individual, In-Depth, Semi-Structured Interviews

In her characterization of interviews, Leavy (2017) asserted, "In general, interview methods use conversation as a learning tool" (p. 139). Because people are naturally conversational, an informal environment was created in which participants felt comfortable sharing their teaching narratives with me. When considering the level of structure that would work best for each interview, I chose a semi-structured style. In their description of the strengths of in-depth interviewing, Rubin and Rubin (2012) characterized this method of data collection as a key naturalistic method by which "researchers talk to those who have knowledge of or experience with the problem of

interest" (p. 3). Utilizing this interviewing style allowed me to view the teaching experiences of Black women faculty through different perspectives other than my own. I listened to the stories of each participant and how their teaching experiences have shaped their understanding of their positionality within the university and have allowed them to reflect upon how their teaching experiences influence their current literacy pedagogy. These tasks provided deeper insight into ways literacy teachers and researchers might connect the teaching experiences and the literacy practices of Black women faculty.

Interviews are a popular and useful tool among many disciplines in qualitative research. Individual, in-depth interviews with study participants further allowed me to engage with each woman one at a time and to build trust and rapport between them and myself. Rubin and Rubin (2012) suggested, "In-depth interviewing captures change through retrospective interviews as well as repeated interviews across time" (p. 4). Because of my connection to this work, I invited the complex, contradictory, and counterintuitive stories for which in-depth interviewing makes space. This approach to data collection aided me in exploring personal (and perhaps sensitive) issues and helped me to also unpack the topic for myself. Additionally, Rubin and Rubin (2012) offered three characteristics of in-depth qualitative interviewing, which helped me: (a) look for rich and detailed information, inviting participants to provide examples, narratives, and stories that describe their experiences; (b) ask open-ended questions, allowing each participant to respond any way she chooses; and (c) be flexible and open to change with the questions I ask.

Responsive interviewing. The environment I created speaks directly to both Leavy's (2017) view of "conversation as a learning tool" (p. 139) and Rubin and Rubin's (2012) model of responsive interviewing. The latter is a specific type of qualitative interviewing that "emphasizes flexibility of design and expects the interviewer to change questions in response to what he or she is learning" (p. 7). One of my roles as the researcher in this study was to value the truth my participants brought to our conversations, as I entered their worlds to gain a more in-depth view of the teaching events that have shaped who they are as literacy educators. The responsive interviewing model helped me to collect narratives, descriptions, and interpretations from a variety of Black women faculty and to arrange them in a manner that described their teaching experiences as real and true to who they are.

Personal reflections. Each participant was asked to provide two personal reflections throughout the study. The first prompt was: (a) What is one proverb or short phrase you would use to describe your collective teaching experiences and why? The second prompt was: (b) What similarities do you notice between your positionality and your perceptions of your literacy pedagogy?

Table 1 illustrates the questions I asked participants during Round I of the semi-structured interview. I included main questions that guided the interview and helped me learn more about the participants' collective teaching experiences. I then followed up with probes to help direct the conversation further and to encourage participants to provide stories, examples, and illustrations to gain a more in-depth understanding of the details of their experiences.

Table 1

Semi-Structured Interview Questions, Round I

Interview I Main Questions	Interview I Probes
1. Consider your collective teaching experiences as a narrative that you might piece together. Where does your story start? 2. In general, how would you describe these teaching experiences? 3. What has been the most important turning point in your career?	1. Please tell me a little more about how you came to be a teacher. 2. What teacher(s) influenced you the most in your life? In what ways? Can you provide specific examples of experiences that you remember? 3. Have you had a teaching experience that impacted your desired professional goal(s)? Can you talk about that? How did the experience impact get you where you are right now?

Similar to Table 1, Table 2 depicts the questions I asked participants during Round II of the semi-structured interview. Again, main questions guided the interview, but the second time I focused the participants' positionality, how they came to understand their positionality within the university, and their perceptions of how their positionality has influenced their literacy pedagogy. Probes were used to acquire elaboration and detail, to keep the interview on target, and to again ask for examples and evidence to help me understand their experiences and their literacy decision-making processes.

Table 2

Semi-Structured Interview Questions, Round II

Interview II Main Questions	Interview II Probes
1. What can you tell me about your identities, and how they intersect with who you are? 2. How have you come to understand your positionality within the university? What experiences have helped you along your journey? 3. Do you think your positionality has influenced your perception of your pedagogy in literacy classrooms?	1. How do your identities impact how you show up in the world? In your role as a professor? As a colleague? As a member of the campus community? As a member of your scholarly networks? 2. Do you have mentor(s) who help you navigate what it means to be a Black woman in the university? 3. How do you view yourself in relation to your pedagogy in literacy classrooms?

Table 3 outlines the approximate timeline for this study. It offers a week-by-week glance of the data collection process and notes other relevant information helpful in completing the study.

Rationale for the Data

When considering how much data is enough for a study, particularly a multiple case study, I referred to Saldaña (2011), who offered varying opinions on the topic. He stated, "How many participants are 'enough' can depend on many factors, but as long as you have sufficient interview data, whether from one person or twenty, you'll then have a sufficient corpus for analysis" (p. 34). For this study, the collected data helped me answer my inquiries about Black women faculty because I had a broad spectrum of data for analysis.

Table 4 displays the research questions and the data used to answer them. The table reiterates how the data answered each question.

Table 3

Timeline for the Study

Weekly Timeline	Rounds of Interviews	Notes on Data Collection and Additional Artifacts
Week 1: 10/7/19 – 10/11/19		Identification and confirmation of study participants
Week 2: 10/14/19 – 10/18/19		Identification and confirmation of study participants
Week 3: 10/21/19 – 10/25/19	Round 1: Participant 1	Interview I; completion of Qualtrics information survey; copies of current and past course syllabi, and two personal reflection
Week 4: 10/28/19 – 11/1/19	Round 1: Participant 2	Interview I; completion of Qualtrics information survey; copies of current course syllabi, and two personal reflections
Week 5: 11/4/19 – 11/8/19	Round 1: Participant 3	Interview I; completion of Qualtrics information survey; copies of current course syllabi, and two personal reflections
Week 6: 11/11/19 – 11/15/19	No interviews this week	Participants unavailable
Week 7: 11/18/19 – 11/22/19	Round 1: Participant 4 Round 2: Participant 1 Round 2: Participants 2 and 3	Interviews I and II; copies of current course syllabi, and two personal reflections
Week 8: 11/25/19 – 11/29/19	Round 2: Participant 4	Interview II; copies of current course syllabi, and two personal reflections
Week 9: 12/2/19 – 12/6/19	Round 1: Participant5	Interview I
Week 10: 12/9/19 – 12/13/19	Round 2: Participant 2	Interview II
12/16/19 – 1/17/2020	Member Check Interviews	Interview transcripts will be returned; all participants will validate results. Triangulation of interviews and additional artifacts

Table 4

Research Questions and Data Collected

	Research Questions	Data Collected to Answer the Questions
1.	What teaching experiences have helped Black women faculty understand their positionality within the university?	Two semi-structured interviews, copies of current course syllabi, and two personal reflections
2.	How does the positionality of Black women faculty influence their perceptions of their literacy pedagogy?	Two semi-structured interviews, copies of current course syllabi, and two personal reflections

Study Setting

Considering the nature of this study, I drew upon Lincoln and Guba's (1985) concept of naturalistic inquiry, an alternative to traditional positivistic inquiry. It is characterized by research in natural settings and assumes sense-making or meaning-making activities are more meaningful to study when conducting human research. This approach "balances the inquiry focus by moving beyond tangible or variable measures to focus on the *social constructions* of research participants" (Lincoln, 2007, Abstract). Therefore, naturalistic inquiry played a key role in setting the study location.

The setting for the study was informal, and to some extent, artificial. Leavy (2017) wrote, "Research may occur in formal or informal community settings" (p. 235). Because all of the study participants live and/or work all over the United States, the setting was artificial. I utilized the Zoom application to conduct each semi-structured interview. Zoom also allowed me the option to record the interviews on my laptop.

When conducting interviews using Zoom, I ensured participants had the application installed on their computers to ensure successful experiences.

Data Storage and Management

To store and manage the data I collected, I stored audio files in the Voice Recorder application on my iPhone and after each interview, I downloaded and saved the Zoom recordings on a separate secure flash drive, as well as in a folder on my laptop. I used multiple back-up files kept on a secure flash drive that included folders for separate interview transcripts and separate audio interview files as a precautionary measure. Additional documents such as current course syllabi and personal reflections were also kept on a secure flash drive, only used for the purposes of this study. All information related to the study was kept secure and only I had access to it. These practices ensured the data was private and confidential for ethical compliance (Saldaña, 2011).

Institutional Review Board - IRB

Part of the research design process included all preparatory work regarding the study was properly written up for and submitted to my institution's IRB (Institutional Review Board). This method of gatekeeping is a useful template for qualitative research design because "the information that must be entered forces you to think through most of the methodological and logistical matters involved with a study" (Saldaña, 2011, p. 87). The study required IRB approval by Kent State University; a Level I Exemption Application was filed. Appendix A was attached to the IRB application for the study, as I was the researcher and Co-Primary Investigator of the work.

Data Analysis

In the previous section, I presented the data collection methods I used as they related to the study procedure: a Qualtrics information survey, two semi-structured interviews, and triangulation of interviews and artifacts for member checking. In this section, I share how I managed, organized, and analyzed the data in preparation to write and present my findings, which are detailed in Chapter 4. Leavy (2017) stated, "The process of data analysis and interpretation helps us to answer the question 'What does it all mean?'" (p. 150). Rubin and Rubin (2012) connected data analysis to qualitative interviewing, offering, "Analysis takes you step by step from the raw data in your interviews to clear and convincing answers to your research question" (p. 190). Data analysis is not a randomized process, but rather, it is intentional and custom-built to the study according to how it is crafted and designed.

According to Bloomberg and Volpe (2008), "The process of data analysis begins with putting in place a plan to manage the large volume of data you collected and reducing it in a meaningful way" (p. 74). It is in this process the conceptual framework(s) is central to managing the data. When multiple cases are chosen, data are examined by providing a detailed description of each case and themes within the case (within-case analysis), followed by conducting a thematic analysis across all cases (cross-case analysis). What follows is the interpretation of the meaning of the case Creswell, 1998, p. 62).

Data Preparation and Organization

Transcription of interviews is a popular method of preparing data for analysis. Therefore, data analysis began with the transcription of digital audio interviews. Prior to the start of the study, I sought permission from each participant to record all interviews using my cell phone and the Zoom application. Then I followed Rubin and Rubin's (2012) suggestion to prepare transcripts that contain "a full and accurate word-for-word written rendition of the questions and answers" (p. 190). Initially, transcription for Zyasia's, Nyanganyi's, and Zora's round 1 and round 2 interviews was conducted at the Kent State University Research and Evaluation Bureau. I transcribed Sisyphean Task's and Zora's interviews due to timing parameters. I received the first three transcriptions via e-mail and then used value coding to reduce and classify the data gathered. Prior to this, I listened to each participant's recorded interviews and used value coding to identify emerging themes from each one.

Coding

Leavy (2017) suggested, "The coding process allows you to reduce and classify the data generated" (p. 151). Selected codes should summarize or capture the essence of a segment of data (Saldaña, 2009) and can be done by hand or with computer-assisted software. A researcher's approach to coding should be linked to the research purpose, questions, and theoretical framework, keeping in mind how he or she plans to interpret the data.

Values coding was the best way to demonstrate rich depth of participants' stories and narratives and to answer the study's research questions. Saldaña (2014) asserted, values

coding "infers the 'heart and mind' of an individual's or group's worldview as to what is important, perceived as true, maintained as opinion, and felt strongly" (p. 105). This method of coding examines intrapersonal, interpersonal, and cultural constructs (*ethos*). A complex interconnected system is used to identify a value (V), what we think is important; an attitude (A), the evaluative way we think and feel about ourselves, others, things, or ideas; and a belief (B), what we think and feel as true or necessary, formed from our "personal knowledge, experiences, opinions, prejudices, morals, and other interpretive perceptions of the social world" (Saldaña, 2009, pp. 89-90). It was difficult to determine what constitutes a value, attitude, or belief, because they are closely related constructs, but I gathered rich data as a result of using this approach to coding. First, I took notes on the participants' syllabi highlighting words that appeared multiple times. Then I wrote observations about the syllabi. Finally, I compared the codes to the interview and reflection codes I created to determine if they all aligned.

Analytic Memos

Rubin and Rubin (2012) suggested memos are helpful when thinking through tentative ideas about what interviews mean. Memos can capture how a researcher feels about interviews or help detect biases or slants. Saldaña (2011) likened analytic memos to "think pieces" which the researcher can use to reflect on and write about various topics. Examples of memos included in my data analysis were:

- How I personally related to the participants and/or the phenomenon
- Patterns, categories, themes and concepts that arose during and after interviews

- The possible networks among the codes, patterns, categories, themes, and concepts
- Personal or ethical dilemmas with the study
- Possible future directions for the study

Saldaña (2011) stated, "Since writing *is* analysis, analytic memos expand on the inferential meanings of the truncated codes and categories as a transitional stage into a more coherent narrative" (p. 102). The study aimed to present stories and narratives of Black women faculty, so analytic memos were an appropriate way to document my analytic insights and subjective experiences.

Categorizing and Theming

I employed a multiple case study design and followed Creswell's (1998) suggestion of examining data in this arena by providing a detailed description of each case and themes within the case (within-case analysis), followed by conducting a thematic analysis across all cases (cross-case analysis). I also explored assertions or interpretations of the meaning(s) of the cases (Creswell, 1998, p. 62).

Interpretation

Stake (1995) advocated for four forms of data analysis in case study research: categorical aggregation, direct interpretation, patterns, and naturalistic generalizations. Categorical aggregation and patterns were used in this study. Instead of limiting participants' responses to a single instance in their teaching histories and asking them to choose one definitive factor that helped them understand their positionality within the university, I focused on a collection of instances from the data and hoped relevant

meanings from their stories would emerge (Creswell, 1998, p. 154). I established patterns from the data, looking for correspondence between two or more categories.

Credibility

After data analysis has been completed and a researcher identifies and develops key findings, it is important to ask, "Did I get it right?" Saldaña (2011) offered, *"Credibility and trustworthiness* are two factors to consider when collecting and analyzing data and presenting your findings" (p. 135). Credibility is the researcher's way of convincing the reader she has conducted her job carefully and accurately. Credibility can be established through several ways: citing key authors in the literature review, laying out the exact data analytic methods employed in a study, and quoting participants directly or including fieldnote excerpts to make a convincing argument. See Table 5.

In this study, member checking was used to support the credibility of findings. Doyle (2007) stated,

> Member checking is a concept defined by Lincoln and Guba (1985) as involving the testing of "data, analytic categories, interpretations and conclusion" with members of the stakeholder group(s) from whom the original information was collected. It is considered one of the most significant methods within qualitative research for establishing or strengthening the credibility of a study. (p. 889)

Member checking occurred as the last point of data collection to allow participants the opportunity to confirm or reject any write ups from interview transcripts or findings from the data analysis. Patty was the only participant who elected not to review her transcripts. Because this study involved multiple cases, it was likely negative case

analysis might occur. Member checking of accuracy of transcripts and clear understanding of coding procedures ensured the study was carried out thoroughly and reflected proper standards for qualitative research practices. Member check questions were:

1. Do you agree with everything I wrote up from your interviews?
2. Do you have any questions about what I wrote?
3. Did I portray your story accurately?
4. Are there any additions you feel are important to add to what I wrote?

Trustworthiness

Trustworthiness is when a researcher lends credibility to the writing. Saldaña (2011) offered, "we inform the reader of our research process" (p. 136). Trustworthiness can also be accomplished in various ways: stating the duration of fieldwork, specifying the amount of data they gather, or sharing the analytical or ethical challenges they face. The most important point for researchers to keep in mind is that "credibility and trustworthiness are matters of researcher honesty and integrity" (Saldaña, 2011, p. 136). Trustworthiness in this study was demonstrated by password protection of digital data sources and analytic memos.

Table 5 presents credibility and trustworthiness as evaluation categories along with the research practices that accompanied them, primarily triangulation and confidentiality of participants' data.

Table 5

Evaluation and Research Practices

Evaluation	Research Practices
Credibility	Triangulation • Inclusion of multiple data sources (Qualtrics information survey, two semi-structured interviews) • *Member checking – interviewing participants after data analysis; affirmation or rejection of findings* • Negative cases analysis – identification of data within and across cases that contradicts other data
Trustworthiness	• Password protection of digital data sources and files • Analytic memos written after each interview

Ethical Considerations

When conducting any type of research, there are moral and legal codes that must be recognized and adhered to regarding the ethical treatment of research participants. Saldaña (2011) reminded us of the classic principal, "But first, do no harm" as the primary objective when working with human participants (p. 24). Study participants were informed of my intentions and purposes for conducting the study. The study design required data to be collected from Black women faculty in university and college settings and posed minimal risk, so I obtained the appropriate level of IRB as well as necessary supporting documentation. All study participants were sent a consent form explaining the potential benefits, limited anticipation harm, and what I intended to learn from the study; they were required to electronically sign the form. Participants also maintained a copy of the signed form and were aware they could withdraw from the study at any time without penalty. Like any study conducted under the supervision of a research

institution, study procedures were approved by the Kent State University Institutional Review Board prior to the start of data collection.

Delimitations

Delimitations are intentional choices made by the researcher which should be mentioned, and describe the boundaries of a study. One delimitation of the study was its small sample size. However, as discussed in the Participants section, five participants allowed me to gain insight into the different experiences and perspectives of selected Black women faculty, while still gathering enough information to present an in-depth account of each participant's story. Another limitation of the study was my own positionality in this work. Although my positionality might be seen as precarious, it encouraged me to bring every part of who I am to my research and to my participants, searching for ways to connect with their stories, but also finding ways for their voices to be heard, known, and validated. It was never my intention to tell my story through the lenses of the study participants. My goal was to learn about their unique experiences and makes sense of them, weaving their narratives together to add to the body of research on Black women faculty in Literacy.

Summary of Methods

This study is a multiple case study design of selected Black women faculty and their teaching experiences, focusing on *how* they use their teaching experiences to aid them in comprehending their positionality within the university, and how their positionality influences their literacy pedagogy. Data sources included a Qualtrics informational survey, two semi-structured interviews, and course syllabi. Data were

analyzed by using values coding, analytic memos, within-case and cross-case analysis, and direct interpretation and analysis. Evaluative measures of credibility, trustworthiness, and transferability are considered. Ethical considerations and limitations were also discussed.

CHAPTER IV

FINDINGS

In the previous chapter, the research methodology was presented as a multiple case study of Black women faculty in literacy. Each participant was identified and briefly introduced at the end of Chapter 3. The five participants were treated as individual cases. Therefore, a cross-case analysis that highlights common themes across all participants is offered at the end of this chapter to provide the richness and depth the study aimed to achieve. Additionally, examining themes within and across cases allowed for (a) deeper understanding and explanation of Black women faculty, (b) their collective teaching experiences that help them understand their positionality within the university, and (c) how their positionality influences their perceptions of their literacy pedagogy.

Who Are We? Black Women Faculty in Literacy—The Participants

It is important to note although all of the study participants identified as Black women, there were similarities and differences across cases that make many of their experiences common in some ways, yet diverse in others. This chapter delves into the lives of the participants, focusing on their roles as Black women faculty in literacy; it also presents the findings after data analysis was conducted.

Zyasia

The first selected participant was Zyasia. In the qualitative survey, she confirmed her identity as a Black/African American female. Her Ph.D. is in Curriculum and Instruction. She has taught literacy courses that prepare undergraduate and graduate students to work with children at the elementary and secondary levels. Her courses have

been synchronous, online, and face-to-face. Her work is interdisciplinary, indicated by the data she provided. I mainly focused on her syllabi and on discussions of her literacy practices because they offered the most insight into the research questions. The following sections highlight major findings from her collected data.

Outside influences. Zyasia grew up in a borough of a metropolitan area in a Northeastern state. She longed to be a learner and to serve others. Her mother was an elementary school teacher who exposed her early on to the importance of teaching and learning. For Zyasia, learning was often extended beyond the school year and occurred outside of classroom spaces, like in her mother's kitchen, where she refined her math skills by measuring ingredients while baking. Zyasia gained many other informal enrichment opportunities to help her view learning in very practical ways, which encouraged her to constantly engage in different forms of learning and growing.

In addition to her mother, Zyasia was taught by Black female teachers throughout elementary school; she was exposed to learning inside their classrooms and within the larger school environment. What she seemed to remember most about her teachers was the way they nurtured her love for learning. She stated, in part, they "reminded me in a lot of ways of my mother . . . in ways that showed an ethic of care" (Interview 1, October 24, 2019). She continued, "So, it was about the learning, but it was also about, you know, loving me and pushing me in ways that helped me grow myself academically and also socioemotionally" (Interview 1, October 24, 2019). Although these early experiences with teaching and learning grounded Zyasia as a teacher, she started her career in education as a public librarian. As her interests and knowledge expanded, she

earned a master's degree in Library Information Science. The idea of public service was instilled in Zyasia as a young girl and eventually, merged with the teaching element of working in public libraries, a practice she enjoyed.

Zyasia's work in public libraries drew her to teaching and led her to serve in low-performing schools in the state. As she witnessed the inequities that existed in the schools, she felt compelled to do her part to change the ways children were viewed and treated. Zyasia reflected on her own upbringing and how she saw disparities in education in her neighborhood,

> I lived in district 10 and so the northern part of district 10 was very, you know, had a much higher socioeconomic status, schools were very much well-funded, and then I was in district 10, but I lived on the western end of district 10, where . . . people were you know, making three times less than those that were in district 10 that were living in the north, and so you can look at how schools were very different . . . as far as the resources. (Interview 1, October 24, 2019)

Zyasia credited her mother for advocating for her to be placed in a school with adequate resources, even though it was not close to where they lived. Her observations of educational inequities ultimately shaped her teaching philosophy, specifically how she wanted students to view education.

Positionality. Zyasia shared her belief that students' positionality influenced their teaching practices. Like most of the other study participants, she taught mostly White female students. One course assignment required students to create a three- to five-minute digital movie about an issue in education such as school zoning or the school

to prison pipeline—anything students felt connected to in their own practice. When their work was completed, Zyasia determined, "a lot of students have an enormous amount of awareness because inequities seem so normalized" (Interview 1, October 24, 2019). She explained,

> It makes it too easy for them not to fully understand that these things are happening. That's how normal they are. Some of them come in thinking certain things are just tradition. But we start (to) unpack and we look at how the intentionality of certain things, and they come to realize that you know, these things are not by happenstance, and these things are not just happening because, oh it's tradition or these things just happen to be going on. These things are very much driven by decisions that are made to . . . to create certain opportunities—continue to create certain opportunities for white people. (Interview 1, October 24, 2019)

As she reflected on the scaffolding, group projects, and group assignments she offered students, and how their level of awareness around marginalization of Black and brown children seemed to deepen, she stated, "it makes me feel at peace" (Interview 1, October 24, 2019). She talked further about the "level of joy" she felt (Interview 1, October 24, 2019) knowing students did not use the digital movie to simply identify issues in education; they examined and interrogated them from different points of view.

Regarding her own positionality, Zyasia expressed her stance on her language use as a Black woman in majority White spaces. She explained, "So, I'm always intentional in my language. I don't use coded language when I joke about race. I'm very much

intentional because . . . the effects of racism is intentional" (Interview 1, October 24, 2019). She also offered her thoughts on similarities between her positionality and her perceptions of her literacy pedagogy,

> As a Black woman, my positionally results in me being positioned at the margins in society. This is evident in my everyday life, but most evident and most pronounced in my role as the only faculty of Color in my department and one of a few faculty of Color across the entire campus. Because of my intersecting identities and my experiences occupying a female Black body, I see how society shapes institutions and shapes literacy specifically. (Reflection Two, November 6, 2019)

Zyasia's response to the reflection prompt demonstrated her keen sense of awareness around her positionality as a Black woman in society, as she described herself as positioned at the margins. Her emphasis on location seemed integral to her very existence not only in the academy, but also in the world. She recognized that, like her students, her identities intersect. Her intentional ownership of who she is and her belief many spaces do not align with notions of "education for all" and "a quality education" (Interview 1, October 24, 2019) prompted her desire to help students disrupt that thinking. Therefore, Zyasia's beliefs around literacy and its traditional framing within society were significant aspects of her literacy pedagogy.

Teaching goals. A coded value for Zyasia was disrupting dominant narratives that do not center Black and brown children. It was important for her instructional practices to reflect her efforts at dismantling the status quo, a central focus of her literacy pedagogy. As noted in the previous section, her courses offered opportunities for scaffolding, group assignments, and group projects to ensure her students' level of awareness concerning critical issues in education was heightened. In students' digital movies, Zyasia was interested in their discussions of what was happening, who it was happening to, why it was happening, and who was affected. She wondered, "What are they going to do when in their own, you know, schools to combat, you know, such a situation?" (Interview 1, October 24, 2019). Disrupting her students' comfort and helping them become more aware of themselves supported her goal of presenting critical education, critical literacy, and emancipation as central elements in her courses.

bell hooks (1994) wrote, "The classroom remains the most radical space of possibility in the academy" (p. 12). Zyasia chose this short phrase to describe her collective teaching experiences. The phrase outlined her teaching goals and provided a glimpse into her own thinking around ideas of race, class, ability, and her conceptual understandings of teaching,

> I chose this quote because my goal is always to be a disrupter in an effort for my students to dismantle traditional models of education in the literacy contexts. Across all of the classes I teach, I want to encourage my students to not be passive receivers of knowledge but to critique and dismantle power structures and

> systems in education that further marginalize their students that are members of historically marginalized populations.

Another piece of data that offered insight into Zyasia's decision-making around her teaching goals was her Literacy In Society syllabus. One of the Course Reflective Essay Attributes was Critical Literacies and Equity. Part of it read,

> Graduates create contexts that promote civic engagement and inspire learners to take action in local and global communities. Graduates recognize and know the importance of intervening in educational inequities, including bias stemming from race, class, gender, language, ability, and sexual orientation.

This language demonstrated Zyasia's belief that students should be active participants in their quest for new and different understandings of education and the factors that negatively impact learners. Furthermore, she understood students' willingness to assess and confront their own values lead to their readiness to analyze and push back on structures and systems that impeded educational progress of learners from marginalized populations.

In her second reflection, she wrote,

> I also encourage my students to be reflexive in their own practice and to unpack their own positionality in order to understand how it shapes the decisions they make, don't make, and their perspectives within the literacy context. In all that I do as a teacher educator, my focus is to provide pre-service educators with the tools to be radical thinkers in order to dismantle spaces that foster inequities

> designed to marginalize their Black and Brown students. (Reflection Two, November 6, 2019)

Zyasia recognized she had multiple experiences around what literacy looked like for her, and she wanted to expose students to those views and engage them in similar practices. She shared, "I'm always looking within and how that shapes the things that I've done from a pedagogical standpoint" (Interview 2, November 20, 2019). In her second interview, Zyasia reinforced her position,

> I always push them to think about, and to be reflexive in their own practice, and to really think about how their own positionality shapes how they . . . what they include, what they don't include, who they include, who they don't include in their literacy practices. (Interview 2, November 20, 2019)

Zyasia also provided specific examples of how she viewed and used literacy as a tool for learning in her courses,

> In my young adult literature course, I also encourage them to understand that regardless of the ethnic and cultural identities of their student population they have a responsibility to create literacy spaces that center characters in texts that have not historically been centered.

These statements were reflected in two places in her Children's Literature/Young Adult Literature syllabus. In the section "Course Reflective Essay Attributes," Zyasia wrote, "Graduates create teaching and learning contexts in which students value multiple perspectives in the service of equity and social justice" (Appendix A). The first goal was, "Read and use children and young adult literature that represents diverse populations,

perspectives, and experiences to create inclusive literacy practices" (Appendix A). Additionally, all required course texts presented characters from different ethnic and cultural identities. Of another course she taught, Zyasia offered,

> In my adolescent literacies and multimodalities course, I explain to them that technology is not a passive tool, but a political tool that is emancipatory in nature and allows their students to be composers and not solely users of technology. (Reflection Two, November 6, 2019)

Lastly, Zyasia used her reflection to address the popular term "woke," a political term often used in the mainstream society to signify a perceived awareness of issues in social justice and racial justice. Part of her reflection also reimagined how the term should be used by future educators,

> It's not enough to be woke! That term (Allowing them to attach to an identity without doing the work) irritates me and is very misleading because it creates too much room for people to appear as though they are engaging in radical literacy and learning practices when instead they are moving passively through the world and their classroom without effecting change. My question is what is the action behind your 'wokeness'?! How are you helping your students get free? How are you helping them construct their identities, represent themselves or acquire some level of agency? My goal is for graduate students to be critical thinkers, doers and disrupters even when it troubles their comfort level, previous teaching practices, and their positionality. (Reflection Two, November 6, 2019)

Zyasia's reflection, along with other aspects of her work she valued, demonstrated she understood her responsibility—and her goal—as a literacy professor and a teacher educator was two-fold: (a) to help her students dismantle traditional models of education and (b) to recognize the ways in which students who are historically marginalized don't receive the same benefits or privileges as students who come from different backgrounds and who often represent the majority.

Zyasia did not view and teach literacy through conventional lenses. The full course description in her Literacy In Society syllabus presented three "Course Reflective Essay Attributes:" Literacy as a Sociocultural Practice, Critical Literacies and Equity, and Materials, Resources, and Digital Technologies. Each attribute aligned with the stated course goals and objectives. Through these attributes, she encouraged students to examine themselves and to interrogate their own decision-making and teaching practices so they understood how the material they chose to introduce to their students mattered. Zyasia's teaching goals revolved around action; she pushed her students to be active participants in their teaching and learning. She helped them to identify problems, to overcome them, and to create change in literacy education.

Literacy pedagogy and practices. Zyasia aimed to ensure her students felt empowered in their learning. She encouraged them to view literacy in non-traditional ways that emboldened them to disrupt practices harmful to marginalized populations. Zyasia's literacy pedagogy was characterized by her belief learning does not occur solely in the classroom. Her research interests included Black girls' digital literacy practices in and out of school spaces and how what they did outside of school informed their in-

school literacy practices. The courses she taught allowed her to align her research interests with teaching literacy. For example, she taught Adolescent Literacies and Multimodalities, which examined how literacy students—or students who plan to teach in some capacity—understand multimodal composing and how they engage students in creative literacy practices. Other courses Zyasia taught included: Young Adult Literature, Children's Literature, and Literacy in Society. She taught undergraduate students as well as graduate students, online courses, blended courses and face-to-face courses.

Zyasia offered the following example of her Literacy In Society course to illustrate how her literacy pedagogy was enacted in the classroom:

> That's the course that's in essence B-12 . . . that course is all around literacy as a sociocultural practice, and also multimodal composing, but also critical literacies and equity and one of the things that I try to do in the class is to create opportunities. Now I can reread articles and we analyze them and we unpack them. I give them scenarios. We look at political cartoons that center . . . that center um . . . things that are happening in education. I bring in different. They work in groups, I just switch it up all the time, but I think in addition to that, I always try to make sure I have a project where their—it brings them to some level of awareness for themselves. (Interview 1, October 24, 2019)

As discussed in the previous section on Zyasia's teaching goals, one assignment called for students to create a digital movie that explored a critical issue around an inequity in

education Students discussed examples so they understood what they were to do. Zyasia shared,

> I always tell them to try and make sure it's connected to something that they feel some way connected to in their own practice, and then they create a digital movie based on a series of bullets that they're required to include. Create a three- to five-minute movie and in the movie and in the movie, I see a lot of students have an enormous amount of awareness because inequity seems so normalized. They're so normalized. (Interview 1, October 24, 2019)

Zyasia's characterization of the assignment and the way she presented it demonstrated how her literacy pedagogy aligned to her teaching goals. She used her pedagogy to enact literacy practices that lead students to rethink and disrupt harmful practices to Black and brown children.

To highlight the importance of literacy in out of school spaces, Zyasia described a Practicum course in which students worked at Job Corp in a predominantly Black and Latina, or African American and Latina area. She defined her role as a facilitator and talked about how she pushed her students to develop relationships with the people they served. She said,

> They look for, you know, I am kinda the liaison if you would, or the facilitator, if you would, between (the) Practicum site and my students. So in a lot of ways, students rely on me to . . . cultivate that relationship, so by the time they come—which is what I do—by the time they come, they already know what's required of them is to continue building and cultivating that because I laid the groundwork,

> by way of Job Corp having a relationship with (the) School of Ed . . . and so in a lot of cases, they rely on . . . you heavily in those instances. (Interview 2, November 20, 2019)

This example further illustrated Zyasia's belief that education does not occur only in classroom spaces. It was equally important for students to go outside of the university to parts of the city where they could directly relate to and serve others, particularly those who were different from them in some ways. Appendix A includes the course descriptions for each class Zyasia taught during the Fall 2019 semester.

Wellness. Wellness was a major theme for Zyasia. She spoke passionately in her interviews about her conviction to protect and maintain her wellness, both professionally and personally. She discussed a turning point in her teaching career as a faculty member that also served as a defining moment for her. In her work with White pre-service teachers, she often encouraged students to critically examine education and literacy. However, her approach was not always popular. She stated, "There's been instances where I've had female students that have pushed back in ways that have been destructive" (Interview 1, October 24, 2019). Zyasia provided one example of a particular occasion—that actually took the form of many smaller happenings—with a student who tried to do everything she could to disrupt the class. The student spent so much of her time in this role as a disruptor Zyasia and the other students knew her subtle actions were intentionally designed to push back. As a result, group work in the small class was nearly impossible. Zyasia related,

> Students didn't want to work with her. They didn't say that, but they just didn't wanna—you can tell they didn't want to muscle her. The energy she was giving. They didn't want to be attached to that. She tried to kind of create energy across the class, but it didn't necessarily. It didn't—People were not biting. They weren't taking the bait. Sooo, I had to speak to my department chair and let her know what was going on. (Interview 1, October 24, 2019)

After the student missed two classes in a row, Zyasia said, "So, she came up to my desk after class. And she just stood there just, I guess, grilled me. Soooo . . . the frustrating thing about that situation is you know, is you know, is racism" (Interview 1, October 24, 2019). Zyasia knew the student exhibited signs of aggression that could be dangerous. She continued, "But she, you know, she hadn't said anything racist. We know what it is. She hadn't said anything racist, but her behavior was over the top white aggression" (Interview 1, October 24, 2019). Zyasia took her concerns to her department chair. She understood as a Black woman and a faculty member, she faced different challenges than her White counterparts. From her own experiences, she offered Black women faculty must know our content and be prepared for class, and we should also be prepared to document students' behavior in case they resist us or our pedagogy in potentially harmful ways.

Zyasia's explanation of her struggles with the student prompted her to talk more about how White students' disruptive and racist behaviors affect the wellness of Black women faculty,

> And then there's, you know . . . we pay a heavy price in our wellness, of our emotional well-being and we have to run around and deal with the logistical stuff. I had to get my chair involved and this and that and so this work in the academy as a person of color isn't easy. But we all know that. But then, when you are quote-unquote a disruptor or . . . helping students see the, the ways in which structures, institutions . . . benefit some and not others. Or the ways in which we bring in texts that center those that have historically not been centered. You know, we get a lot—there's, there's, the courses that we have instances where there's, students get—students may rise up. (Interview 1, October 24, 2019)

When Zyasia went to her department chair about the student, she demanded her chair take some sort of action or find another faculty member to teach the course. Though her energy was depleted from fighting invisible, yet obvious battles against racism, Zyasia knew her best option was to continue to do the work she was doing, exactly how she had been doing it. Zyasia shared this powerful statement about the importance of wellness, "As you know, that's it. There's no—I'm not trying to continue to go back and forth, and emotionally, you know. It just was a lot. It wears on you, because racism, you know, can kill you" (Interview 1, October 24, 2019). She explained, "There is also a price that we pay, and we have to be mindful of our wellness, our spirit, our energy. And so that for me was a defining moment of protecting me all while doing this work" (Interview 1, October 24, 2019). Despite the incidents with the student, Zyasia claimed she did feel supported by her department chair; the student was still disruptive in class, but her attempts subsided.

When asked how the experiences with her student got her to where she was at that moment in her life and her career, Zyasia responded,

> But I still taught. Let me tell you something. I still taught in the same way. I still taught the same content. I just come in knowing and understanding that some students will demonstrate their frustration . . . or their aggression in different ways. Some will be silent about it and then try to write some craziness in the evaluation. Ok, you go do that. Others will—you know, haven't had been, you know, very few instances, but others will do what she did. But I have not, I've refused to change how I teach, because this is work I feel like the many students that benefit from this and are receptive to this that, and in and of itself for me is rewarding. (Interview 1, October 24, 2019)

Zyasia also related that for students who were not willing to receive her teaching, "they'll just have to figure it out" (Interview 1, October 24, 2019). Zyasia learned from that situation to not allow students and their actions to affect her, how she taught, what she taught, and her overall sense of well-being and self-care.

Zyasia offered another story about the need to protect her professional wellness. She was invited to lunch by another faculty member soon after she was hired at her current university. Zyasia described the faculty member as a White woman, about two years ahead of her on the tenure-track. Zyasia hoped the lunch would be met with good intentions, but instead Jenna (pseudonym) used it as an opportunity to intimidate Zyasia. Zyasia asserted, "So I go to meet with Jenna and we meet at the faculty dining center and Jenna spends her whole—the energy she gives me is that she's trying to size me up. Not

in a welcoming type of way" (Interview 1, October 24, 2019). After Jenna disclosed to Zyasia that she could have gotten her position, Zyasia decided she would not make time in her schedule to meet with Jenna again. She emphasized,

> Because I felt like she was toxic and volatile and she was doing what white people typically do, they want to let you know that whatever you have, is by way of them either not wanting it—which was not the case, she was never in the pool of applicants. (Interview 1, October 24, 2019)

From her encounter with Jenna, Zyasia perceived the importance of protecting her wellness in the workplace. She stated,

> So, I move myself—I'm always mindful of the politics in the academy, but also, I, I know I come with certain Bronx sensibilities and I'm not put—once a person shows me that, I don't put myself in those types of situations again, if I can help it. (Interview 1, October 24, 2019)

Through these examples, Zyasia demonstrated she knew herself and her triggers well enough to say no when necessary, and when to advocate for her wellness in order to maintain her professionalism within the academy. When asked if Zyasia ever grows tired of feeling the need to protect her wellness, she seemed genuinely surprised and stated,

> It's, it's draining. It's draining. I only come to campus when I teach. I'm only on campus Monday and Wednesday. I'm not on campus on Tues- or any other day unless I have a meeting, but I do my best, if at all possible, and it may not always work out, but I try to make sure my meeting is on a Monday or a Wednesday. (Interview 1, October 24, 2019)

Zyasia described her work space as toxic, solidifying her view around professional and personal wellness and the measures she took to preserve it.

Zyasia noticed when her positionality conflicted with efforts to maintain her professional wellness. She seemed especially in tune with her upbringing and life experiences, and how they influenced her. She shared,

> And you know, that may not be the academic way . . . you know, you always supposed to be present and go to this, go to that, and be open to . . . but there's a lot of times I don't do what—quote unquote is the academic way, because it is . . . in direct opposition of my wellness as a Black woman, and I'm gonna put that first. (Interview 1, October 24, 2019)

The theme of (personal) wellness continued when Zyasia spoke about how she learned to pay attention to her well-being and how she found ways to practice self-care. A major life event that forced her to come up with creative ways to care for herself was her breast cancer diagnosis, which she learned about a year and a half before this study took place. As a result of the disease, her hair fell out and she underwent chemotherapy, yet she still worked and taught as if nothing was wrong. She asserted, "I'm not going to let these people kill me" (Interview 1, October 24, 2019). Though Zyasia was not sure of what caused her cancer, she included the stress of her job as a possible cause.

Zyasia insisted her passion for her work never waned, but she knew she had to make time to engage in wellness practices and not center her life around academia. She stated, "It's part of my life, but I try not to make it all of who I am because these places don't love us" (Interview 1, October 24, 2019). One way she learned to integrate

wellness into her daily life was by doing the work and then stepping away from it. She created boundaries around her work so she did not become consumed by the day-to-day activities in the academy. Zyasia's main takeaway from the many professional and personal challenges she faced was she could not let threats of any kind affect her and how she moved within the larger society.

Nyanganyi

The second study participant was Nyanganyi. In the qualitative survey, she confirmed her identity as a Black/African American female. Her Ph.D. is in Curriculum and Instruction with a specialization in Literacy Studies and a concentration in Multilingual Education. Nyanganyi's research focuses on the cross-cultural and cross-linguistic challenges faced by Black immigrant adolescents and educators in literacy instruction, assessment, and multicultural teacher education. She examines how differences in Englishes and English language ideologies affect the literacies of Black Caribbean immigrant adolescents and teacher educators as they cross cultures and languages across their home countries and the United States.

I focus on her literacy pedagogy and practices and how her syllabus design offered interesting perspectives into the research questions. The following sections highlight major findings from her collected data.

Outside influences. Nyanganyi was born in St. Lucia, a sovereign island country in the West Indies in the Eastern Caribbean Sea. She started teaching when she was 17 or 18; the teacher training route in the Caribbean differed greatly from the United States. For example, in the Caribbean, when students were accepted into college, they

pursued a two-year teacher training diploma; as they worked toward completion, they practiced teaching in different settings. Nyanganyi practiced teaching in three different grade levels: grade one, grade two, and grade five. Nyanganyi valued professional improvement, evidenced by her voracious reading habits developed as a young girl.

Nyanganyi spoke about how her mother impressed upon her the importance of a good education. Her mother always had books in the home and outsourced books from other places to ensure literacy was a focus for their family. Nyanganyi noted she and her siblings were homeschooled and she read a lot, but no one talked to her about books. Religion played a considerable role in the life of her family. She related,

> My dad talked a lot about the Bible, so we read the Bible. We dissected the Bible every morning and so in terms of critical thinking, I think back about, you know, religious literacy. It's like, you do a lot of . . . you know, learning of—about literacy through the Bible and discussion around all the implicit kinds of messages that the Bible holds. (Interview 1, October 31, 2019)

When asked to talk more about who influenced her choice to become a teacher, Nyanganyi was adamant she did not choose to be one. She said,

> And I kept resisting it and I was like, I didn't choose to be a teacher. I kept saying it for years. I don't want to do this and maybe that's why I kind of was like, you know, umm. I don't know. I just never wanted to be a teacher. Again, if you're introvert I don't think you would want to be a teacher. But I was good at it because my dad would have only said to do it because he felt I was good at it and that I would be good at, at teaching and everybody loves it when I'm teaching

> and . . . you get wrapped up and lost in—you know, they're like, oh, I love your voice. Oh, you're such a caring person. (Interview 1, October 31, 2019)

She continued,

> I never decided I wanted to be a teacher. In fact, I resisted wanting to be a teacher up until I realized I was not going to leave teaching because I had too much time and effort into it . . . My father told me I was going to be a teacher. My father was a principal and back home, people apparently just tell you what you're going to do. (Interview 1, October 31, 2019)

As I thought through initial interview codes and moved from codes to patterns, I categorized Nyagnanyi's father's influence as a value because his desires for her seemed important enough for Nyanganyi to eventually pursue a career in teaching. Nyanganyi made her decision based on her father's authority and position, coupled with their cultural norms. She earned an undergraduate degree in Elementary Education because it allowed her to transfer the most credits to earn her teacher training degree and she eventually earned her master's degree. She loved literacy and reading and was very good at teaching as evidenced by the distinctions she earned after she finished her teacher training diploma. After Nyanganyi earned her master's degree, she planned to go back to the Caribbean to teach but was invited to do her Ph.D. in Literacy in the United States.

Nyanganyi alluded to a key difference—or perhaps similarity—between Caribbean culture and U.S. culture, and one that illuminated the theme of outside influences: the impact of colonization on how people viewed education and teaching. She offered,

> In the Caribbean because colonization of course had left that legacy behind where we had appropriated all of these norms as our own . . . And so we believe that that is something that when, when one of our students does well in that code that that's that best thing. Everything else does not matter. (Interview 1, November 4, 2019)

Her statement revealed how she and others in her community took on certain societal norms because that was what was expected of them. The same could be said of education in the United States and how schools have maintained structures and policies that have been accepted without question by students and teachers over time. Nyanganyi's outside influences mainly stemmed from her family members and the larger society rather than from teachers.

Positionality. Like other study participants, Nyanganyi was asked about her various identities and how they intersect with who she is. She revealed before she moved to the United States, she was less censored about,

> Being Caribbean, and being Black, and being immigrant . . . I feel like my identity has probably transformed, or my focus on what I foreground about my identity has probably been transformed when I moved to the U.S. from the Caribbean. (Interview 2, November 22, 2019)

Even though she accepted societal norms and followed her family and her community's longing for her to become a teacher, Caribbean culture valued transparency more than the United States. As Nyanganyi adjusted to life in the United States, her identities shifted based on her commitment to be her true self in the academy. She shared, "my identities

have probably evolved based on . . . how I'm perceived in the academy" (Interview 2, November 22, 2019). For example, as an emerging scholar, Nyanganyi was less focused on race and more focused on culture in a less critical way,

> And so there's a lot more critically I think surrounding who I think of myself as, as a person, and how I define myself now . . . I'm more critical in who I portray myself to be now than I was back then, I tend to talk about race a lot more . . . I tend to try to engage people in discussion around more sensitive topics that tend to be swept under the rug. (Interview 2, November 22, 2019)

As a result of Nyanganyi's direct approach to race and other sensitive topics, she received resistance from colleagues, not because of her curriculum, but because they were not ready to participate in conversations that would make them feel uncomfortable.

Teaching goals. The phrase Nyanganyi shared in her first reflection revealed how she viewed knowing and being in literacy classrooms; it also offered insight into how she framed her teaching goals, "On the teaching stage, you are the performer. Own it, and students will run with you" (Reflection One, November 7, 2019). Nyanganyi noted teachers should take responsibility for student success, and students should be involved in the process of teaching and learning; teachers are accountable for guiding students on their journey to become the best educators possible. This excerpt from her first reflection illustrated her teaching goals: to perform, to empower, and to excite students,

> The future of teaching is one that will still require experts. However, these experts will only be effective to the degree that they are able to enable students to be empowered by involving these students in searching for knowledge that

> appeals to each student's interest. Knowledge is readily available. Performing teaching in a way that excites students to want to find this knowledge and to use it to solve the pressing problems of today's world is where the future of teaching lies. (Reflection One, November 7, 2019)

Nyanganyi's teaching goals demonstrated how she viewed the profession and pointed to what she valued: teachers' roles in supporting students in their quest for knowledge.

One example of how Nyanganyi supported students' literacy inquiry was through her course syllabus. She co-taught History and Foundations of Reading and Literacy within STEM Discipline with two other professors. The course was designed to introduce historical approaches to literacy. Part of the course description read, "Students learn the connections between current research and practice in former models of literacy, and their development within STEM areas of curriculum" (Appendix B). Overall, students learned about various instructional models that have guided reading instruction; how science paradigms have shaped scientific inquiry, and how changes in science aligned with changes in literacy; connections between literacy learning and STEM learning; how to synthesize and personalize reading research; and how to identify literacy paradigms within a STEM content area, focusing on classroom practices. At first glance, the syllabus seemed to focus more on students' understanding of STEM concepts, but when I reconsidered the curriculum, there were connections to reading and Literacy throughout the course. For example, some of the course topics included: Paradigms in Literacy, and Science, paradigmatic shifts; Moments or periods in 20th Century Literacy; Beginnings of Reading Teacher Efficiency; Collaboration, Constructivism, and Socio-

Cultural Influences in Literacy; Critical Theory in Literacy; and The Media incursion in Literacy.

Distancing and work. During the course of her career, Nyanganyi experienced professional challenges such as racism and distancing from colleagues, which made her believe there was more for her to do than focus solely on her content. She valued her work, doing good work, and translational work; she used work as a vehicle to express her feelings. Nyanganyi spoke about distancing, how her colleagues distanced her when she first entered in the academy, and how she distanced herself from them in return. To deal with distancing, she channeled her frustration into her work. As a result, she viewed her work as a method for addressing difficult issues,

> But if I write, it's . . . I feel a balance, like it's more fulfilled around getting my work out there, and getting people to understand how people who are othered feel in certain spaces, and all of work is about Englishes in academia, and how, you know, other faculty feel, so . . . I kind of see my work as a vehicle for doing the things that I might not be able to do by addressing issues directly, because psychologically, I think that the more you talk about something people are doing directly it speeds that process even further and they are more likely to repeat it, and I think it's more, it's more of a pathological thing, I think there are people who thrive on making sure that othered people feel like victimized, and so it kind of feeds into their narrative. (Interview 2, November 22, 2019)

Nyanganyi shared her writing helped her to deal with situations from the onset as opposed to letting her feelings intensify. She stated,

> At least it's more at least a positive channel to get the conversation to people out there, and then there are like, some particular people who are kind of similar to the people I feel, who are just completely opposed to people of Color, who might be able to take up that conversation and then maybe share with their friends or something, you know, but anyways. (Interview 2, November 22, 2019)

When asked if her positionality influenced her perceptions of her pedagogy in literacy classrooms, she highlighted the importance of translational work,

> And so my work, now I try to make sure it's translational, it's not just focused on Black immigrants' literacies and done. How do I use that to create culturally responsive literacy models for students of Color who are immigrants, who are speaking English differently, who are working with predominantly white teachers, what does that look like in classrooms, so I try to make sure my work is translational . . . so I can advocate for not just Black immigrant students, but students in general who are marginalized by literacy curriculum. (Interview 2, November 22, 2019)

Distancing and work were major themes for Nyanganyi. She used work to express her feelings and to share her writing with others who were ready to approach sensitive topics, such as racism. Nyanganyi believed in the importance of translational work and how identities shift and evolve based on cultures, location, and language.

Literacy pedagogy and practices. When Nyanganyi first taught undergraduates, she described the experience as "terrifying" (Interview 1, October 31, 2019). She explained,

> And I just never felt that I was . . . good enough to teach adults. I just felt like . . . how am I going to talk to them? What am I going to say? Yes, I have the content of PowerPoint, but it just felt like the most terrifying . . . and I am introvert too. So, you know, I have gotten over my fear of talking in undergraduate school and then, had to get over my fear of talking in front of kids and learning to command authority with kids and I was like, ok, how do you command authority with adults? (Interview 1, October 31, 2019)

She worked to improve her pedagogy and spent all week preparing for class; she even rehearsed what she would say to her students. She elaborated on the root of her worry,

> And then I don't even know what the people are like because I'm coming to the U.S. from some other place and don't really know what, how the people behave. So, kids were very critical—not kids, but the students were very critical at first, like your accent, this, that. And then they would talk while you're talking and so I realized I had to kind of stop doing a lot of this expectation thing again . . . and so I would do the expectation thing and eventually remind them that, you know, you're going to be teachers, and this is how you know, you're going to expect kids to listen.

She continued,

> In terms of the teaching itself around the content, I, um, I mean I was fine with the content. I do like a lot of group work kind of things. Have them work a lot together like on literature circles or reader's theatre or they would always have manipulatives though. I have like five different little subs of things. And I'd

> have markers and paper and they would have to do stuff. So, if there was a strategy that they had to work on in the book in terms of reading it. I'd have them design it, then I'd model to them how do you maybe do a think aloud around these particular reading strategies? And then I would let them come and do it after they had done it in their groups. And then we'd talk about how they did it. So, I did a lot of like, you know, hands on stuff. (Interview 1, October 31, 2019)

Nyanganyi's awareness of cultural differences and how they impacted her perceptions of herself and her pedagogy was a focal point for her. She knew her content well but worked to figure out how her literacy practices could better align with her stated goals. She admitted a weakness in her pedagogy was she gave students too many choices and so much information that they didn't perform as she expected. In the Caribbean, students worked hard to achieve success on standardized tests, much like in the United States. However, Nyanganyi discovered a key difference between the two systems and cultures was she couldn't push students as hard to succeed in the United States as she did in the Caribbean. Students in the United States seemed unaffected by standardized testing because they experienced it throughout their schooling careers. Her advisor told her,

> You just got to give them three things, three things, every class you teach, identify three big points that you're going to work through and break them up into slides over the PowerPoints. So, not twelve things, six things by chance. (Interview 1, November 4, 2019)

Nyanganyi separated course content into three big ideas, presented them at the beginning of a PowerPoint, and guided students through activities. Although she worked to improve her literacy practices, her student evaluations were poor, and she did not like receiving bad feedback. As she made changes, her student evaluation scores improved.

When Nyanganyi relocated and began work at a different university, she taught graduate students and realized she still needed teaching support, so she arranged for someone from the Center for Innovation in Teaching & Learning to observe her teaching every week. That person talked to her after each class and worked with her to improve her pedagogy. Eventually, Nyanganyi's evaluation scores got better and she was satisfied for a moment but wondered what was next for her. To keep the momentum going, Nyanganyi translated courses she taught into online formats. She learned how to break information up into modules, how to make information presentable to students, and how to teach students to communicate with each other and with her in the new format. When Nyanganyi moved on to another university, she continued to work on her literacy practices every semester and consistently received good feedback. Her driving motivation to succeed was rooted by her desire to not be complacent. However, she worked to earn the approval of students and explained some of her literacy practices in more detail. She shared,

> But I would do a lot of caring for my online teaching. Because I only taught online . . . and for teaching online is hard I think for a lot of people to develop that sense of community that I would call the class a learning community. I would do, use language and I would also use my communication to really help keep students

> feel a sense of togetherness. A lot of what I did was having them go out into the field. All my classes were centered around student and master's students, doctoral students. You go out into the field based on a problem of practice that you identify in relation to the course, so it always had to do with if it's a literacy assessment course. Well, you have to work with a child and you have to align the assessment process with what we're doing with our course. So, if we're doing assessment of word study this week, you figure out what areas of word study you're going to assess and how can the child get support with that or if you're doing like literature in the class, you got to figure out, ok, what site am I going to work? Is it the community site? Is it the school site? Is it a classroom site? And how am I going to bring back what I learned to real people out in field. So, it was always around real problems of practice. (Interview 1, October 31, 2019)

Thus, Nyanganyi was intentional about her teaching practices being useful in the real world. She encouraged students to go out into communities to work with real people and solve problems around literacy. Appendix B includes the course description for the course Nyanganyi taught during the Fall 2019 semester.

Zora

Zora was the third study participant. In the qualitative survey, she affirmed her identity as a Black/African American female. Her Ph.D. is in Curriculum and Instruction. Her concentration is teaching Non-English Language. Through stories of her childhood and outside influences, her reasoning for her concentration selection was revealed. I mainly focus on her literacy pedagogy and practices, and her positionality.

Zora's syllabus design also offered interesting perspectives into the research questions. The following sections highlight major findings from her collected data.

Outside influences. Zora grew up in a coastal region of a Southern state, where residents spoke Gullah, a dialect of the region, yet a language in its own right. She considered Gullah her first language and English her second language. Zora recognized her language acquisition process made her special. She stated, "however, I knew that I was different, and I knew that in addition to speaking my home language, I had to learn the standard in order to be successful" (Interview 1, November 6, 2019).

Zora credited her position in her family as one marker that helped to form her identity as a teacher. As she reflected on teachers who influenced her from kindergarten through college, Zora vividly described two of her English Language Arts teachers in elementary school who impacted her for two distinct reasons: they treated her well and they were very positive. She highlighted respect as a key factor in their treatment of her,

> They always told me that I could do it even though we weren't from, umm, you know. We weren't from—I wasn't—I'm not from a middle-class family. I grew up really poor and so it was, umm, great to have teachers who respected me. You know? It was great to have teachers who told me that I could do it, in spite of my situation and my circumstances. (Interview 1, November 6, 2019)

Although Zora grew up poor, she found solace and strength in her teachers gave her confidence to be her authentic self.

She enrolled in a historically Black university (HBCU) in her home state and majored in English. The small liberal arts college was very family-oriented, and she felt

acknowledged by faculty members. She shared, "It was there that . . . they appreciated my culture. They appreciated who I was" (Interview 1, November 6, 2019). Students and faculty got to know each other intimately because they saw each other often in class and out of class. Zora recounted one particular experience with a professor in the English department who also served as a minister. Because the college Zora attended was a Christian Episcopalian school (many HBCUs were founded with religious principles in mind), students attended chapel every Tuesday. On one particular Tuesday, the professor incorporated students as the subject of his sermon and treated them as if they were prophets. Zora vividly recalled how this made her feel,

> And he went down and he had like four or five of us that he just lifted up and I was like, oh my goodness. I can do anything. And he was an English professor and it was just amazing how they in subtle ways made us feel like, you know, we belong. Made us feel like we can do anything we wanted to do. (Interview 1, November 6, 2019)

As she considered entering the teaching profession, Zora was greatly influenced by her home and community, and by the positive, caring teachers she encountered during her early years as a student, as well as during her time in college. Both teachers and professors encouraged her to see beyond the immediate day-to-day life and inspired her to continue learning and growing to reach her full potential.

Positionality. Zora was the only participant who worked at a HBCU. Prior to that location, she worked at predominantly White institutions (PWIs) and found students' identities often conflicted with her own identities. She talked about feeling

uncomfortable being who she really was in classrooms with White students and not knowing how to position herself in those spaces. When asked what the main difference was between being able to show up as herself at predominantly White institutions versus doing the same at a HBCU, Zora replied,

> Ok, so I think the main difference is . . . in the back of . . . my mind, when I'm standing in a class, in front of white students, I just don't think they're going to get my experience or understand my experience. They don't think that, you know, I'm going to get or understand their experience, right? (Interview 2, November 21, 2019)

Zora acknowledged we live in a racialized society, and it was obvious at White institutions when she was the only Black person in a room. She believed White students would not understand her experiences as a Black woman, and she would not understand their experiences. Zora also believed White students did not think Black excellence existed because it was not heavily promoted in the media—at least not for them to see. Conversely, when she spoke about Black students at her current university, she stated, "But when I walk into a room of my HBCU students, it's like a breath of fresh air, because they know that Black excellence exists" (Interview 2, November 21, 2019). She pointed out that just because she worked at a HBCU, did not mean all of the students shared the same experiences. She was very aware of and intentional about embracing students' identities in her classroom. She explained,

> *Even* if those identities are not necessarily the same, because even though they're Black, does not mean that they're African American, we're not a monolith, and so

> I'm aware of that as well. So, I make sure that my students, when I'm teaching a TESOL Methodology course, that they understand the experience of the Black immigrant and how that's different from our experience as African Americans. (Interview 2, November 21, 2019)

Through this example, Zora demonstrated her belief that identities are multiple, dynamic and intersecting. She treated students' identities as assets in the learning community and welcomed them into her classroom. She also recognized that students' identities could be varied, even if people belonged to the same ethnic group or culture.

Literacy pedagogy and practices. Zora's literacy pedagogy was authentic. She related her positionality to her work with her students. She highlighted similarities and differences in her work spaces that allowed her to be her genuine self, and to let her authenticity shine through in her literacy practices. Because she worked at a HBCU, Zora wanted her students to see themselves in her, but also in her curriculum. She helped students develop their identities as pre-service teachers and considered their identities in the curriculum. For example, Assignment #2 on her syllabus was an article presentation. Students focused on the importance of being an instructional leader and leading professional development sessions for their colleagues. They prepared a video addressing a critical concept in the course and engaged their peers in an application activity. However, further examples of authenticity in her curriculum were not identified in the course syllabus Zora provided.

When Zora reflected on the similarities between her positionality and her perceptions of her literacy pedagogy, she offered,

> I prefer to consider the ways in which the two align. I am a strong, intelligent, persistent, minoritized woman teaching at a HBCU. That is: I am a Black, female, first generation, speaker of an often marginalized variety of English. Yet, I have agency over these oppressions. I am the mirror image of the vast majority of the college students who I teach. That is important because I believe that students must be able to see the possibilities of what they can do and become.

Here, Zora aligned her positionality to her perceptions of her literacy pedagogy by focusing on herself and her own journey, particularly how her experiences influenced her decision-making within her course. She knew even though she was oppressed in some ways, she still had the power to change, and she could motivate her students to make progress. I coded authenticity as a value (what is attributed as important—a person, thing, or idea) and as an attitude (how we think or feel about ourselves, others, things, or ideas) for Zora because she valued being her true self with students and working in an environment that allowed her to help students envision what they could achieve. She continued,

> With regard to my literacy pedagogy, I provide opportunities for my Black and Brown students to see themselves in the curriculum, materials, and strategies that I use. I intentionally assign texts that highlight the experiences of Black and Brown (mainly Latinx/Middle Eastern) characters. I allow for multiple varieties of languages to be used in the context of the classroom and I utilize teaching strategies that are empowering and culturally affirming. So, my literacy pedagogy is not socially or politically neutral (just as those of white faculty

> aren't). My literacy pedagogy is "of color," feminist, and multilingual. (Reflection Two, January 3, 2020)

Zora's belief that she willingly—and proudly—served as a mirror image of her students suggested she understood her positionality and life experiences and combined these elements with her literacy pedagogy. Zora specifically noted her literacy pedagogy was not neutral, and it represented herself and her students. For example, some of the topics covered in her course were: Cultural Differences & Other Factors in Literacy Teaching & Learning; Language Acquisition Theories & Linguistics; Applied Linguistics, Literacy Instruction Using Bilingual Texts; (Critical) Media Literacy; and Content Area Literacy. Appendix C includes the course description and assignments for the course Zora taught during the Fall 2019 semester.

Sisyphean Task

The fourth selected participant was Sisyphean Task. In the qualitative survey, she confirmed her identity as a Black/African American female. Sisyphean Task is the only study participant whose Ph.D. is in English; not in Curriculum and Instruction. In her work in the Literacies and Composition Department at her university, she teaches, researches, and writes about Basic Writing, Composition, digital literacies, and andragogy. I focus heavily on what knowing and being mean for Sisyphean Task's literacy pedagogy and practices, and on how her syllabus provided insight into those elements. The following sections highlight major findings from her collected data.

Outside influences. Sisyphean Task identified as a Black woman, but not as African American, because she felt she did not know enough about the various histories of Africa to attach herself to that identity. Her identities seemed obscured because although she was born in a large Southwestern state, her parents were from Panama, a transcontinental country in Central and South America. She (and her family) identified most with the African components of their heritage and culture rather than the Hispanic and Latina aspects. Sisyphean Task often felt the need to explain her multiple identities to others. It seemed a common misconception people often held and shared with her was there were no Black people in Central American countries, to which she typically replied, "There are dark chocolate people in Central American countries" (Interview 1, November 21, 2019). Her response indicated she was used to describing who she was in these circumstances. When Sisyphean Task shared her family's story with others, they were surprised, because on the surface, she appeared to be a Black or African American woman based on the color of her skin, and perhaps other factors she did not disclose.

Sisyphean Task has two sisters, the oldest of which was born in Panama. Her family moved to the United States when she was about three years old because there were more opportunities, "especially for Black women" (Interview 1, November 21, 2019). Her parents' first language was Spanish, and they were fully bilingual. As Sisyphean Task and her family grew accustomed to life in the United States, they did not see many Americans speak Spanish, so they spoke little Spanish in their home. However, Sisyphean Task recalled hearing English and Spanish at home, which eventually impacted the way she learned to write and speak. She noted although it was hard for her

to conjugate Spanish words in her head, she could understand the language. Her sisters could also understand Spanish, but they could not speak it.

Similar to many families who move to other countries to achieve a better way of life, Sisyphean Task's parents desired to learn the native language. One way her mother did this was by reading to her and her sisters every night. Sisyphean Task told a story of their bedtime routine as she recalled what influenced her to become a teacher. She stated,

> To help with their own English, um, my mom would read to both me and my sister, and I noticed before she'd read . . . 'cuz we had these fairy tale books . . . I can't remember if we still have them, but the one that we liked the most, which I can't remember why we liked it the most, it was called *Snow White* and *Rose Red* and those were the two stories that my mom would read over and over again, and I remember there were some words where she would get hung up because she wouldn't . . . they weren't words that she'd normally see in Spanish, so sometimes she'd direct it to us and be like, so what is this word or how do I read it, and we had to say it to her. (Interview 1, November 21, 2019)

Sisyphean Task related even though she was not sure she wanted to teach as a child, these early reading experiences with her mother and sisters played a role in leading her to the profession.

The most significant experience that influenced Sisyphean Task to become a teacher was her position as a writing tutor at a local community college. She had ideas about becoming a teacher but did not know how to achieve her goal; instead, she gravitated toward working as a writing tutor while she finished her master's degree. Her

initial goal was to work for the Federal Bureau of Investigation (F.B.I.). She disclosed the only reason she earned a master's degree was because a professor in her bachelor's degree program wrote her a strong letter of recommendation; her GPA from her bachelor's degree program was awful. She credited her professor as someone who recognized her potential, but also pointed out her tendency to be lazy. As a writing tutor, Sisyphean Task loved the teaching component of her work,

> And I kind of really liked the instruction part of being a writing tutor and kinda like when students get that oh! or that aha! moment, and I was like this is, this is a drug right here! This is good stuff! (Interview 1, November 21, 2019)

She went on to finish her master's degree at the community college and was accepted to a Ph.D. program in a different state, which she emphatically insisted, "I hated that. Hated it" (Interview 1, November 21, 2019). She was the only person of Color in her program, and she stood out in many ways. She left the program and moved back to her home state, where she taught and worked as a Graduate Assistant while she earned her Ph.D.

When asked if there were any teachers who influenced her, Sisyphean Task reflected on her time in her undergraduate program. She recalled taking a Chicano Studies course, and the professor (who identified as Chicana) shaped how she would come to view teaching and learning for herself. She shared,

> I remember an instance where . . . she said, I'm not gonna call you students and I don't expect you to call me professor. I'm gonna call you all colleagues and I expect you to call me a colleague because we're all colleagues here, we're learning from each other, with each other, so I want you all to think about this as a

> learning environment and a learning experience. And I was like what?! (Interview 1, November 21, 2019)

She explained the importance of this pedagogical move,

> It felt like a hug. It was so inclusive and mind you, this is like, I had enough credits. I was a junior at this time. And it was all throughout that I never (emphasis added), ever had a professor, you know, be so inclusive of me, and of the entire class. Because even though my parents are from a Central American country, they do identify as um, Hispanic and their first language is Spanish . . . (I) stood out as a Black woman in that class . . . it's a Chicana literature class . . . and just for her to say that I was like damn! Ok! (Interview 1, November 21, 2019).

Sisyphean task remembered this practice and used it in her own teaching to create a classroom space that illuminated the reciprocal process of teaching and learning. For Sisyphean Task, her parents were early influences on her teaching path, and professors also encouraged her in different ways to think seriously about her career choice.

Positionality. Sisyphean Task identified as a cisgender, heterosexual woman, and did not feel the need to draw attention to these markers when she entered a room. As she contemplated how her identities show up in the classroom, across campus, and in her scholarly networks, she stated,

> Um, well [clears throat] . . . in my scholarly networks, I do um, purposely put myself in those variety of networks. Like I will identify and be part of . . . LatinX Caucus, I will be part of the Black caucus, these are like for conferences and all

> that good stuff. And I show it, and talk about it, and explain it to students because so often I feel that we're asking people, specifically students to be one way. Specifically, when I teach writing, it privileges that oppressive, patriarchal, White Supremacist type of writing. (Interview 2, November 25, 2019)

When she connected her own identities and positionality to her students, she emphasized, "And I show it, and talk about it, and explain it to students because so often I feel that we're asking people, specifically students to be one way" (Interview 2, November 25, 2019). Sisyphean Task understood identities were multiple and always evolving, and students needed the freedom and the flexibility to showcase all of who they were—not just who professors wanted them to be. Sisyphean Task illustrated her support of students being authentic through this example,

> Um, so for students, and I offer this example of one of the assignments I teach, um we teach is a narrative where students kind of take a narrative and they turn it into a short story. And one student, it was about, actually I can't remember the specifics in the story, but part of it was a conversation with his mother, and part of the conversation was in Spanish. Um.. and when he wrote out the dialogue, he wrote it how his mother said it, the in parentheses, he wrote it in English. . . . and I was like why are you writing this in English? Did your mother translate it for you? He said no. Then why are you writing this (in) English? He said well, you know, because other people are reading it. That was an opportunity for me to like . . . well, that's not number one, authentic to who you are, nor to who your mother

> is . . . then I brought in some of my Gloria Anzaldúa, who wrote that same way. (Interview 2, November 25, 2019)

Sisyphean Task encouraged the student to think critically about how he wanted to bring himself and his culture to the assignment. Just as she felt comfortable being who she was in the classroom, she wanted her students to also be who they were in the classroom, and not be ashamed of their identities.

Sisyphean Task also discussed how she came to understand her positionality within the university. She articulated,

> Um . . . [sigh] well part of it is, and this is an example . . . I knew coming into [this] university, that I was gonna be asked to be part of all these diversity initiatives, and sure enough, I was. I expected it, I knew it was going to happen . . . and conversing with some colleagues, with women and women of Color . . . they helped me kind of like . . . well if these are the things you want to do it, then do it, but understand that . . . because of who you are, because you're a Black woman, and . . . that they're gonna be putting more pressure on you to do these things, which I kind of also already kinda knew because . . . there was an article in *The Chronicle* about the invisible labor of minority . . . faculty, and I was like yeah . . . that's just what we're gonna be asked to do . . . we're asked to do a lot of the heavy lifting . . . it can be a privilege and a curse because . . . we have this knowledge, but then also you're only asking me because [emphasis added] of the . . . so it was women and women of Color, because they know—as women they're

> asked to do these things, as women of Color they know they're asked to do these things. (Interview 2, November 25, 2019)

Sisyphean Task found certain tasks were expected of her as an Assistant Professor and new faculty member. She described her encounters with the university as both a privilege and a curse because her identity as a Black woman was used to advance the university, not herself or other women of Color.

Knowing and being as a teacher. Sisyphean Task's conception of knowing, being, and racially identifying was deeply personal, and something she considered not only for herself, but for her students as well. Sisyphean Task understood she harbored multiple identities, and as a complex human being, she brought in different ways of knowing, being, and writing that impacted how she interacted with students. Therefore, she encouraged them to be and to share themselves with the classroom community. For Sisyphean Task, knowing, being, and racially identifying was upheld by the notion that comfortability and acceptance was a part of embodying multiple identities.

Sisyphean Task valued the creation of a communal, inclusive learning environment with her students based upon her own experiences as a student, especially in the Chicano Studies course discussed earlier. In an effort to create space for contemporary ways of knowing and being, Sisyphean Task offered a non-traditional learning environment for students where they were pushed to expose who they were in a safe space. Sisyphean Task disrupted traditional models of power in education and helped her students uncover new ways of being in the literacy classroom.

Sisyphean Task offered one example of how she obstructed "patriarchal" (Interview 1, November 21, 2019) pedagogy and offered students a critical feminist pedagogy,

> For example, there are things that students will say—oh well, what are your office hours? And I'll be like well it's in the syllabus. I'm not gonna tell you because then you're gonna keep coming back to me when I don't have all the information and then that means I control your knowledge. Where (in) critical pedagogy, I (can) give you the tools to find it for yourself, and then you can go, and can continue going to that place to find other things that assist in your funds of knowledge.

By not providing students with direct answers to questions, Sisyphean Task inspired them to consider what their learning could be if they shifted their conceptions of power from her to themselves. When she had to give students answers, she responded with a question, which prompted them to find information on their own.

Knowing and being were also evidenced by the significance Sisyphean Task placed on critical pedagogy and power. A turning point in her career was when she realized she needed to approach her critical pedagogy differently. When her students wanted her to give them the answer to a question or problem, she stated, "I don't like doing that because it's still too much of me having all the power, when that's not what I think education is supposed to do" (Interview 1, November 21, 2019). Her goal was to release some of the power traditionally given to her as the teacher, to her students, and to

lead them away from conventional ways of knowing and being to contemporary ways of knowing and being.

Literacy pedagogy and practices. For Sisyphean Task, issues of marginalization and representation arose as similarities between her positionality and her perceptions of her literacy pedagogy. She characterized her literacy pedagogy as a combination of feminist/womanist pedagogy and critical pedagogy as a result of her multiple identities. She believed there were multiple literacies, not just one literacy, and argued students brought their own ways of knowing and being to literacy classrooms. To her, there is no "dominant" literacy, or what society depicts as one literacy. Sisyphean Task also suggested her knowledge is not the only knowledge that should be considered in the classroom, which is why she encouraged her students to seek answers to their questions instead of relying on her for information. The most compelling and insightful part of her reflection was,

> As a Black woman in higher education, I am often a physical representation of the fact that what is "dominant" i.e., white men in higher education or even white women, is not the only (even though I am, quite frankly, the only). What is often seen as the "only" is not in fact the "only;" that there is more and that what is "other" than dominant is not lesser. Just because it is not dominant, as is the perception of literacies as opposed to literacy, does not mean that multiple literacies do not exist nor that they should be othered. My positionality is a physical representation of push back against a marginalization that is similar to

> the marginalization in recognizing that there is not one literacy, but multiple literacies. (Personal Reflection, December 27, 2019)

Sisyphean Task connected ideas of the "only" and the "other" to literacy and focused on the notion that just because one way of literacy is presented to students does not mean it is the only literacy; in fact, other, multiple literacies should be embraced, not rejected because they don't fit a traditional view. Sisyphean Task's characterization of her positionality as a physical representation of her effort to reject marginalization of her body and the body of literacy was powerful.

Sisyphean Task's syllabus assignments were divided into two portfolios—a midterm portfolio and a final portfolio. In the midterm portfolio, students produced a short piece of flash fiction; wrote a perspectives essay in which they considered a personal experience that mattered to them; demonstrated their ability to use narrative effectively; and ended with a short critical analysis of a reading using rhetorical appeals. In the final portfolio, students built upon and extended the same concepts and skills from the midterm portfolio. They wrote a rhetorical analysis, an annotated bibliography, a research report, a written proposal, and concluded with a short response paper that allowed them the opportunity to consider the previous experience and knowledge they brought to the course and how they might use what they learned in the future. These assignments demonstrated Sisyphean Task's belief that multiple literacies exist; they also pointed to part of the course description, which was, "This course treats writing as assemblage, a gathering of parts, that is—ideas, experience, events, things, and people into one context for the purpose of addressing particular audiences and for specific

purposes" (Appendix D). Appendix D includes the course description for the course Sisyphean Task taught during the Fall 2019 semester.

Patty

Patty was the final study participant. In the qualitative survey, she confirmed her identity as a Black/African American female. She earned her Ph.D. in Curriculum and Instruction and is the only participant employed at a college. I focus on her literacy pedagogy and practices, and how her syllabi provided insight into those elements. The following sections highlight major findings from her collected data.

Outside influences. Patty was from a large city in a Midwestern state and was the only teacher in her family. She noted her mother majored in English, but her mother's interests lied more in theater, not teaching. As an undergraduate student, Patty majored in business and noticed she exceled in a Business Writing class. At the suggestion of her aunt (who held a master's degree in Business Administration), Patty reluctantly changed her major to English, though she had no idea what she would realistically do with an English degree. Her aunt proposed Patty become an English teacher, an idea Patty found laughable; she changed her major to English Education instead.

As she reflected on her early experiences in teaching, Patty talked about the impact of two teachers. One was a high school teacher who helped her transition to a new school after she moved from her hometown to a smaller town in a different state during her senior year. At the prestigious magnet school where she transferred from, students were at least two academic years ahead of students at her school, and Patty

quickly progressed through her work. Patty thought her teacher was drawn to her because of her academic skills. Patty stated, "She took to me and tried to help me transition to where I was" (Interview 1, December 2, 2019). The ethic of care her teacher demonstrated greatly impacted Patty.

The other teacher Patty recalled as a great influence was her Methodology professor. She shared,

> I think in a similar way, he just kind of showed me what the possibilities were and he made teaching make sense because up until that point, you know, it's kinda like take (a) Shakespeare class, take Chaucer, take whatever. But that methodology course helped me see like, oh, I can actually teach something that's culturally relevant . . . it was a big deal back then, you know they used hip hop and rap, unlike now when it's like, ok, do that. So I kinda saw him as innovative, I think I kind of took to him a little bit more. (Interview 1, December 2, 2019)

Patty's aunt, her high school teacher, and her professor played significant roles and helped her envision what she could achieve; they challenged her to think beyond what she could see herself doing at the time. Patty also noted supportive colleagues made her feel more settled in her career.

Positionality. When Patty was asked how her identities intersected with who she was and how she showed up in the world, she offered her positionality depended on where she was in the world at a given point in time. She thought of herself as Black first and woman second. Her background and how she was raised also shaped her positionality. She shared,

> Our family was huge, my grandmother was a huge like civil rights activist marching with whoever and telling those stories, so that was a huge part of I think my, like, shaping my identity . . . which is why I think of that first . . . and I think of maybe like woman second because of course I can't help but identify as a woman, or I feel like I can't help but to. But yeah, it just really depends on where I am. (Interview 2, December 12, 2019)

As a member of the campus community, Patty explained she showed up as a scholar first because her experiences at one university that left her disillusioned; it also taught her about White privilege. Patty revealed after some time as a visiting Professor at the university, she applied for a tenure-track position and was denied the job. The person who was offered the position was a White male who did not have a degree that matched the position description. She was eventually offered a tenure-track position, but only because she was the only Black person there to receive it. Her position was born out of affirmative action after the only Black tenure-track faculty member died from a heart attack. Even though the situation bothered Patty, she stayed at the university for three years. When she moved to another institution, she endeavored to do her best work, regardless of race, gender, and other constructs that threatened her positionality.

Literacy pedagogy and practices. Patty described her current college population as racially diverse and noted the large Hispanic population. Her students were diverse—more diverse than other student populations she's worked with. Patty learned she had to teach her students "how to do school" (Interview 2, December 12, 2019) because of their backgrounds or ages; some students were older, non-traditional, or the

first in their families to attend college. Patty was asked to consider two important aspects of her literacy pedagogy and practices: (a) how her positionality came across in the ways she engaged and interacted with her students, and (b) the types of texts she assigned students to read and why. Patty taught a class called Diverse Populations, in which race, ethnicity, and similar topics were discussed. However, Patty distanced herself from the course material. In a different class, she pointed to location and her positionality as factors in her decision to distance herself,

> Because I also teach, specifically one of my classes every semester is in a very rural area um . . . I don't know if I need to explain it . . . but yeah, it's rural. And so for a very long time I would show up to work and they would look at me surprised like oh, and then I could see it, like oh, oh, oh that's you again. Because they kind of figured out who is this little Black girl with an afro showing up in their place? But I think . . . once they recognize like I'm here every semester, um then I kind of think it filters down to the students. But the classes I teach, I've distanced myself from the material and really try to make it about, like these are the student's you're gonna teach and um . . . so they don't think it's my opinion necessarily . . . of course you can't be a racist white person when you want to go teach . . . I have to like really walk like a fine line and let them know my opinion, and this is like what you can't do. So there have been reoccurring theme that happens every now and then where they'll say, if I have them write something that's like, oh well you should whatever, pay attention to Colored people because

> blah blah blah, and then I have to tell them we don't call people Colored anymore. (Interview 2, December 12, 2019)

Therefore, Patty felt like it was necessary to distance herself from material in her literacy classes and even from the texts she selected for students to read, a tactic she learned as a high school teacher. Though her current syllabi did not reflect this distancing, she spoke about the inclusion of texts by authors like Chinua Achebe and Martin Luther King, Jr., in her high school classroom, and the push back she received from parents. She stated, "I have to figure out a way to still teach this material and be me" (interview 2, December 12, 2019). With time and various experiences, Patty discovered she could do her job to make students comfortable and satisfy her own need to be authentic in her teaching.

In her Diverse Populations class, Patty talked about the amount of scaffolding she did with students. She presented a film called "Race, The Power of an Illusion." Although made in 2003, the film not only showcased the recognized aspects of race, it also revealed the social, economic, political, and historical aspects of it as well. She illustrated why she made this tool part of her literacy pedagogy,

> So it's gives them a nice well-rounded . . . and I start every semester off with it and so far, especially this semester, they're like oh my God, I really appreciate it, learning about that because if you just come in and tell us that your ancestors, your people were racist, then you know, nobody wants to hear that. But if you show them that ok, they really still were, but here is why and what happened, and why it's still important today. So I kind of start that off as foundational then move on from there. (Interview 2, December 12, 2019)

Patty knew her students needed to learn more about the history of racism and she had to help them understand racism still existed in every aspect of society, especially in education and teaching. Showing them the video as an introduction to the rest of the course was an intentional; it provided students with the background they lacked and enabled them to move forward with the course material.

Patty's second reflection on similarities between her positionality and her perceptions of her literacy pedagogy provided insight into the practical aspect of her literacy pedagogy and practices. She acknowledged her background as a literacy scholar, English professor and English teacher, and how each position led her to communicate heavily with her students. Her college courses required a large amount of writing,

> There are quite a few assignments that require reading, writing, and synthesizing information. More specifically, because my research is centered on media literacy/21st c literacies, etc., I use technology and media to teach and expect students to use technology and digital literacies to learn and prove they've learned through alternative assessments. For example, in one class, students create a digital story to explore more about their own sense of diversity as a way of recognizing the concept of diversity. In another class, students have to create a digital presentation to report on information they've researched throughout the semester. In another class, they create a blog to understand how teachers can use this web 2.0 tool to communicate with parents and students. Because I've expected this type of teaching behavior from practicing teachers, it's easier for me

> to figure out ways to integrate seamlessly a multiliterate approach. (Personal reflection, December 12, 2019).

Appendix E includes the course description for the course Patty taught during the Fall 2019 semester.

Cross-Case Analysis of Common Themes

As I conducted the cross-case analysis for this multiple case study, I drew upon Miles, Huberman, and Saldaña (2014), who posed the following questions about multiple cases, "Are they typical? Are they diverse? Are they unusually effective or ineffective?" (p. 101). As I considered my answers to these questions, I thought back to the purpose of the study, which was to deepen understanding and explanation of the specific teaching experiences that help Black women faculty interpret our positionality within the university, and ultimately, our perceptions of our literacy pedagogy. When I examined the data collected from each participant (responses to a short qualitative survey, two in-depth, semi-structured interviews, personal reflections on two prompts, and course syllabi from the fall 2019 semester), I formed types of families as I compared participant's responses. First, I reviewed each round of interviews and personal reflections. I came up with initial codes using values coding, which helped me categorize their answers as attitudes, values, or beliefs. Next, I turned to their reflections and engaged in the same process. And lastly, I moved from codes to patterns, noticing what the codes had in common. I clustered participants' teaching goals, collective teaching experiences, and alignment of positionality and perceptions of literacy pedagogy.

When I analyzed participant's syllabi, I looked for examples I could draw upon that demonstrated how their positionality was reflected in their perceptions of their literacy pedagogy. How each participant constructed and thought through their syllabi was significant in my understanding of the final products they shared with me. In my analysis, I found three major themes that cut across all of the cases: participants' collective teaching experiences; their positionality; and alignment of their positionality to their literacy pedagogy. Each theme is discussed in detail below.

Paths to Teaching—Collective Teaching Experiences

The first research question of the study was, "What teaching experiences have helped Black women faculty understand their positionality within the university?" The first reflection prompt was, "What is one proverb or short phrase you would use to describe your collective teaching experiences, and why?" Participants' responses led me to conclude their collective teaching experiences were meaningful and relevant to their individual paths to teaching. None of the participants initially saw teaching as the career path they would take. However, each woman was influenced by family members, teachers, professors, colleagues, and community members who prompted them to view teaching as an option. Perhaps these outside influences knew teaching was a way for the participants to positively impact education and literacy.

As I listened to each participant's stories, I used Saldaña's (2011) notion of analytic memos to help me reflect upon my own subjective teaching experiences. I took opportunities to share my path to teaching and learned from each participant as they offered tips and ideas to think through regarding my literacy pedagogy. Initially, I found

the participants' reflections provided more insight into the research questions than their interview responses because they expressed to me in writing what they might have had trouble verbally telling me in their stories. In Chapter 1, I called for more research on Black women faculty and how our *teaching* experiences might inform our positionality and ultimately, our literacy pedagogy within the university. Throughout the study, I highlighted the teaching experiences of Black women faculty in literacy to gain a true sense of the ways we draw upon our rich professional histories to enhance our teaching. The storytelling—and even restorying—of Black women's faculty teaching experiences lead me to better understand how the participants defined themselves. The events that occurred during their paths to teaching were instrumental in informing their positionality within the university.

Positionality

The participants' positionality was another common theme of analysis. Each participant focused on her positionality in various ways and each woman's positionality was complicated to address. How they were raised, their outside influences, their collective teaching experiences, and their interactions with other faculty members and students in their universities and colleges all played key roles in unpacking the complexity and intersecting components of Black women faculty. All of the participants carefully thought through their positionality during the second interview and offered answers they thought might support this work.

The second research question of the study was, "How does the positionality of Black women faculty influence their perceptions of their literacy pedagogy?" The second

reflection prompt I asked the participants to answer was, “What similarities do you notice between your positionality and your perceptions of your literacy pedagogy?” Zyasia and Sisyphean Task offered their views on literacy and the broader society and connected how literacy and all of its forms shaped educational institutions. Additionally, relationships among students and colleagues were considered, as well as relationships among literacy and the world. In her reflection, Zora valued authenticity, and seemed to appreciate the freedom working at a HBCU offered her. Instead of worrying about publishing an abundance of articles or gaining tenure like her colleagues at predominantly White institutions (PWIs), Zora learned she could ascend the ranks at a HBCU differently. For example, she shared,

> Yeah, so, my positionality, I think that in the context of an HBCU, you have mentors who, mentor you in terms of where you are in the academy and where you want to go, and it’s like ok, if you want to get tenure, this is what you need to do. (Interview 2, November 21, 2019)

Zora also noted because she works at a HBCU, she did not have to think about positionality in terms of race and ethnicity because in the HBCU context, almost everyone looks like her, including her department chair. However, even though Zora shared some commonalities like race with her colleagues, she also recognized for her, positionality was different at a HBCU. She drew upon her experiences as a faculty member at a large, flagship PWI to further explain her point,

> And so they helped me to understand what it meant to be a Black woman at a PWI, at a conservative Southern PWI. And so, there’s a fine line that you have to

> walk. Those identities that you have at home, they may not be embraced in the context of, you know, the classroom or academic spaces on campus, so we actually got together outside of campus, so that was time . . . it was really like our little Africa. (Interview 2, November 21, 2019)

In that location and position, Zora remembered the Black senior faculty members who embraced her and shared with her the written rules of the university and ways to help her navigate that space. She talked about how they gathered outside of the university setting to be authentic and to talk openly about the policies and procedures that put them at a disadvantage within the university.

Interestingly, Zora thought it was harder to advance as a junior faculty member at a HBCU because there is a lot of give and take involved. She stated, "It's like a double-edged sword. I mean—no matter where you go. You're gonna have to compromise something, right?" (Interview 2, November 21, 2019). Although it was easier to be her authentic self in a HBCU context, she believed it was more difficult to gain professional recognition because unwritten rules exist at HBCUs that are not in place at PWIs.

While Zora focused on her positionality from a professional standpoint, Nyanganyi and Patty drew upon their multiple identities as common themes for analysis. Nyanganyi talked at length about how her position as Caribbean, Black, and immigrant transformed her identities when she moved from the Caribbean to the United States. Patty referenced having dual identities because she thought of herself as Black first, and woman second. Patty also talked about teaching mostly White, female preservice

teachers, and how she had to walk a fine line between telling them what they couldn't do as teachers in communities of Color and why; she explained to them what the facts were and stayed away from expressing her opinion.

Alignment of Positionality and Literacy Pedagogy

The last common theme I found from the participants' data was the alignment of each woman's positionality and her perceptions of her literacy pedagogy. The ways participants structured their courses, and how those decisions were represented in their syllabi was intriguing. For example, Zyasia was the only participant whose syllabi and course structures seemed to directly align with her teaching goals and literacy practices in ways that demonstrated her desire to encourage her students to push back against traditional views and modes of literacy. Her literacy pedagogy was clear in terms of what she wanted students to do, and how she helped them meet course goals. The texts she assigned advanced her teaching goals. In her Children's Literature/Young Adult Literature course, students read a variety of texts from various categories, including: multiculturalism, graphic novels, memoirs, historical fiction, and poetic justice. In Literacy In Society, students learned about literacy as a sociocultural practice and were encouraged to be critical of traditional concepts in education. She aimed to help them understand their privilege as White pre-service teachers could negatively impact their Black and brown students. Her courses were held face-to-face, an important consideration when building relationships with students.

The other participants' syllabi did not provide what I thought I would find. Initially, I was surprised their syllabi did not offer much insight into the second research

question, which was startling, given their interviews and reflections provided rich information. For example, Nyanganyi's syllabus did not reflect a traditional literacy course because it was situated within Science, Technology, Engineering, and Math (STEM) disciplines and provided a historical approach to literacy; it was also co-taught with two other professors. There seemed to be more attention given to STEM rather than Literacy. However, when I examined the syllabus again, I noticed many of the content topics reflected literacy concepts, such as Collaboration, Constructivism, and Socio-Cultural Influences in Literacy, Critical Theory in Literacy, and The Media Incursion in Literacy.

I found some alignment between Zora's positionality and her literacy pedagogy, evidenced through her syllabus. Her course focused on linguistics and linguistic applications and affirmed the importance of diversity and culture. Zora's course was a hybrid-online format with one ace-to-face meeting. This made me wonder if some of the themes and codes I came up with would have been different if the course was taught in a traditional face-to-face manner. Sisyphean Task's course was offered in three formats: fully online, as a multi-day hybrid, and as a hybrid. Some of the course assignments were online. In my observations of her syllabus, I wrote,

> There is a section that outlines Student Responsibilities and a section that outlines Instructor Responsibilities, which takes me back to interview codes and (Sisyphean Task) mentioning that she does not want to hold all of the power as the instructor; she wants everyone to participate. There are critical aspects in some of the assignments which speak a little about her positionality. But mainly,

> the course focuses heavily on writing and reading challenges across the curriculum. (R. Hylton, personal communication, January, 2019)

After closer examination of the syllabus, Sisyphean Task centered her efforts on writing across communities, critical reading, writing, and thinking, digital literacy, and critically analyzing social and political aspects of literacy.

Finally, Patty's courses were either completely online or offered as hybrid models, where students met online some weeks and in-person other weeks. At first glance, the course structure provided little insight into her positionality. There was little alignment with her literacy pedagogy. Patty's positionality was not explicitly demonstrated in her syllabi. Her courses aimed attention at American education and student diversity, both important concepts, but ones that did not allow for her positionality to surface.

Overall, the three themes I found from the data provided rich and interesting insight into the study's research questions. Although not all of the participants' syllabi offered the data I sought to discover, their interviews and reflections proved the importance of this work: that stories and teaching experiences of Black women faculty matter and extends knowledge about their literacy pedagogy. The uniqueness of the participants' paths to teaching, their collective teaching experiences, and their positionality and how it aligned (or seemed misaligned) with their literacy pedagogy brings us closer to a better understanding this topic and why it matters in literacy research.

CHAPTER V

CONCLUSION

Findings from research studies often address the commonly asked question, "So what?" Why does this work matter to others? I intentionally began this study by conducting a close examination of myself as a Black woman and considered who I have become as a teacher over the years. I asked myself, what teaching experiences got me to where I am at the present moment? Who were the people who shaped how I view, experience and even internalize race and gender? What situations prompted me to analyze my own perceptions of my literacy pedagogy, especially when I began work in higher education? From that analysis, I wondered what connections existed between other Black women's faculty teaching experiences, positionality, and literacy pedagogy. The findings that resulted from this work justify why this research matters: Black women faculty have a variety of teaching experiences that help us understand our positionality within the university. This idea greatly contributes to and extends the present body of knowledge.

This cross-case analysis of Black women faculty set out to uncover the specific teaching experiences that help Black women faculty interpret our positionality within the university, and to shed light on our perceptions of our literacy pedagogy. The questions that guided the study were: (a) What teaching experiences have helped Black women faculty understand their positionality within the university? and (b) How does the positionality of Black women faculty influence their perceptions of their literacy pedagogy? Participants' literacy pedagogy was demonstrated through oral stories and

written narratives; their syllabi were used to explore more aspects of their pedagogy and decision-making in practice. As a Black woman and as a faculty member, I wanted to understand how Black women faculty can better position ourselves as the focus of our own analysis and legitimize our literacy pedagogies to the students we teach, and to other literacy educators and researchers. Ultimately, Black women faculty in this study perceived their literacy pedagogy in three distinct ways: (a) as unique to who they are and to the environments in which they work; (b) as relevant to how they were raised and how they hope to impact students; and (c) as crucial to the success of students, many of whom plan to become educators themselves.

To review, Chapter 1 framed the research and provided context for why it is important. Chapter 2 offered a broad review of the literature on Black women faculty, then pointed out the limited amount of studies on Black women faculty in literacy. Reasons for choosing Black women faculty as the focal point for this work, and why we remain vital to research on higher education and specifically, literacy education, were discussed. Critical race feminism (CRF) was established as the conceptual framework used to guide the study; it also set up discussions of positionality, race and gender, intersectionality, and Black women faculty in literacy. These topics were taken up with each participant during two rounds of interviews. Chapter 3 focused on the research methodology and detailed the data collection and analysis procedures employed throughout the study. Chapter 4 presented the findings that resulted from the research on each participant and included a cross-case analysis of common themes across participants. This chapter discusses the findings of this research and expresses their

importance, meaning, and significance by connecting them back to the literature presented in Chapter 2. It also offers new literature to consider and implications for literacy education, teacher education, Black women faculty. The chapter ends with directions for future research and a re-examination of myself in this work.

Summary of Study Findings

The cross-case analysis of each participant confirmed each Black woman faculty member had many teaching experiences that served different purposes for her individual path. Zyasia started her career as a public librarian before she pursued her Ph.D. and worked in the university. Her experiences there led her to take up bell hooks' view of the classroom as "the most radical space of possibility in the academy" (hooks, 1994, p. 12). Nyanganyi resisted the idea of becoming a teacher, but ultimately found herself in the profession, where she worked as an elementary school teacher in the Caribbean and as a faculty member at universities in United States. She conceptualized teaching as a performance to be done "in a way that excites students to want to find this knowledge and to use it to solve the pressing problems of today's world" (Reflection One, November 7, 2019). Zora embraced teaching and all the uncertainty and adventure it brought her, from "changes in geographical locations, institution types, grade levels, and student populations" (Reflection One, November 20. 2019). Initially, Sisyphean Task did not see herself becoming a teacher until she served as a writing center tutor and was immediately drawn to the feeling she experienced when students understood what she taught them. In her first reflection, she wrote: "Because of my critical and feminist/womanist pedagogy, my experiences are guided by seeing myself as a facilitator

more so than a teacher, which impacts my teaching experiences both positive and negative" (Reflection One, December 2, 2019). Sisyphean Task believed in the importance of neutrality as a way to preserve power in the student-teacher dynamic, but also recognized the political nature of higher education, which prioritizes those who are privileged. Patty taught English/Language Arts at every level except middle school and worked at many post-secondary institutions from community college to Research I, to public and private spaces.

The experiences of Black women faculty in this study, both inside and outside of education, resonated deeply with me. The stories, narratives, and even advice each woman offered addressed who I am; helped me reexamine and question my own thinking around race and gender in teaching; and showed me how I can connect my teaching experiences, positionality, and pedagogy in practice to extend my impact in literacy research and education. This research found and presented relationships between the teaching experiences, the positionality, and the perceptions of literacy pedagogy of Black women faculty. The stories and teaching narratives of Black women faculty matter because it is through them other Black women feel seen and heard.

Positionality

As Baker-Bell's (2017) research demonstrated, a gap exists between "Black women literacy researcher's experiences and lives within and beyond the academy" [Abstract]. The data collected in this study granted some access into these lived experiences within and beyond the academy, starting with the participants' early and most significant teaching experiences they connected to their positionality within the

university. Each participant was asked to share her account of her teaching experiences as stories, starting from the beginning and moving forward chronologically. This storytelling seemed to allow participants time and space to assess their paths to teaching, particularly the choices they made that got them to where they were in their careers at the time of the study.

Positionality is complex and difficult to address. In Chapter 2, I searched for literature on positionality to better understand it in a broad sense and then more specifically, as it relates to Black women. Acevedo et al. (2015) identified two frameworks around the concept of position: positionality theory and positioning theory. Merriam et al. (2001) viewed positionality through an insider/outsider frame in research within and across cultures. Hall's (1990) argument that we must position ourselves somewhere in order to say anything at all (p. 18) recognizes positions can shift as we move throughout various places and experiences in our lives. I was drawn to bell hooks' notion of naming (1994), especially for Black women, because it goes against our positioning by others with or without consent. hooks' conception of naming helped me think through and recognize the ways naming and being named frame who we are as Black women, and how those in power freely position us in ways that do not serve or reflect who we truly are. I adopted hooks' argument as a call to action for this work: Black women should examine (perhaps even re-examine) and share our experiences if we desire for others to see us the way we see ourselves.

Each participant's semi-structured interviews and personal reflections provided the most insight into their lives within and beyond the academy. Through their stories, it

was clear they all faced struggles and overcame challenges inside and outside of their work spaces. Zyasia survived cancer and still showed up to do her work with students, even as she faced racism from them and from faculty members. Nyanganyi used her influence and intellect to address issues of race and distancing in the academy. Zora provided Black students with ways to see themselves in the literature they read. Sisyphean Task acknowledged and appreciated students' identities. Patty helped students confront their biases and opinions of Black women faculty and Black students through her judicious interactions yet straightforward communication style.

As the participants shared their stories about how they came to teach and about the experiences they gained along their journeys, it was clear their positionality was difficult to address in their spoken words and in their writing. Each woman's positionality was complex and often compounded by markers of race and gender, especially in predominantly White institutions. Additionally, it seemed no one had ever asked them the types of questions I did—questions that prompted them to engage in their own reflexive praxis and retreat inward to evaluate how and why they operated in the academy in certain ways. For example, when Zyasia discussed her positionality within the university, I asked, "So if you don't have anybody in your particular department, how do you navigate . . . your . . . positionality within the university? How do you cope? How do you come to understand what you can do, what you can't do" (Interview 2, November 20, 2019). She responded, in part, "you asking me things people don't typically ask. People don't ask that" (Interview 2, November 20, 2019). Her response

was surprising and lead me to wonder if she needed this space to be vulnerable and willing enough to relive painful events in her life that explained her positionality.

Similarly, when I asked Nyanganyi to talk about her identities and how they intersect with who she is, she responded with "That's a big question" (Interview 2, November 22, 2019) and laughed before she thought about how she would answer. Though she provided an insightful interpretation of her identities and lived experiences of being Caribbean, Black and immigrant, it seemed the question pointed at her positionality was very heavy and difficult to explain at one time. Like Zyasia, Nyanganyi proved her life experiences before she entered the academy, including the choices she made (and the choices made for her by her family and society), impacted how she connected her positionality to the university.

During the interviews, the Black women faculty in this study seemed to learn more about themselves and their positionality, and about the ways they were often positioned—and even discounted—by others within the academy. According to S. Davis and Brown (2017), "Black female faculty are automatically discounted on a number of levels in academia. An automatic discount is assumed on credibility, collegiality, (the 'angry Black woman' stereotype), sufficient credentials, ability to teach effectively, and make valuable contributions in committee work" (Discussion section, para. 1). S. Davis and Brown (2017) went on to state,

> The resilience with which Black women persist through being automatically discounted is courageous and problematic at the same time. In addition to identity and cultural taxation (Hirshfield & Joseph, 2012; Padilla, 1994), Black women

> must work to not only prove their capabilities, but to also disprove automatic discounts that assume an inability to perform well as a scholar, teacher, and colleague. (Discussion section, para. 2)

This resilience was evidenced by the participants in this study as well. They confronted students and colleagues when they were subtly challenged in the workplace. They used their writing to address critical issues in their universities and in their communities. They authentically taught students by bringing their whole selves to their literacy pedagogy. They helped students question conceptions of power in the classroom. Ultimately, they prepared students for the realities of teaching literacy in diverse schools.

Positionality of students matters. As challenging as it was for participants to address their own positionality as Black women faculty, it appeared the positionality of their students mattered to them. They were determined to help students grow and challenge their conceptions of teaching literacy, especially in diverse contexts. For example, Zyasia encouraged students to think about their position in society and the ways they view the various roles they inhabit. She stated, "My goal is for graduate students to be critical thinkers, doers and disrupters even when it troubles their comfort level, previous teaching practices, and their positionality" (Reflection One, November 19, 2019). Zyasia's attitude toward students' positionality was also evidenced in the readings listed in her syllabi. Students read texts around critical literacy and self-censorship, political unrest and social justice, and historical fiction. In her Literacy In Society course, they read texts by Delpit (1995); Price-Dennis, Holmes, and Smith (2015); and

Haddix and Sealey-Ruiz (2012). Zyasia wanted students to engage with literacy in meaningful ways and to be critical of their prior knowledge.

Nyanganyi shared her early teaching experiences in Trinidad, where corporal punishment was a way of life. As she cultivated her own style of classroom management, she learned students did not need to be yelled at or punished. Just because they were positioned by others as unruly did not mean they could not be approached calmly and with respect. Nyanganyi stated, "And people were still using rulers and I kept using my voice and my mannerisms and figuring out how you get kids to listen by just being human to them" (Interview 1, November 4, 2019). She thought about the different roles students inhabited and used her voice to position them in new ways. As an emerging scholar in academia, Nyanganyi shifted her attention to problem-solving in the real world. She ensured her teaching and the material students learned in her courses translated to issues students could identify in communities. She shared,

> Well, you have to work with a child and you have to align the assessment process with what we're doing with our course. So, if we're doing assessment of word study this week, you figure out what areas of word study you're going to assess and how can the child get support with that or if you're doing like literature in the class, you got to figure out, ok, what site am I going to work? Is it the community site? Is it the school site? Is it a classroom site? And how am I going to bring back what I learned to real people out in field. (Interview 1, November 4, 2019)

Nyanganyi connected research to communities and provided students with opportunities to seek new knowledge and to apply what they learned to resolve dilemmas in teaching.

Zora was confident in herself and recognized the agency she had over circumstances that could have oppressed her. She knew many of her students saw themselves in her and it was important for her to show them what they could be. Zora accomplished this by using curriculum, materials, and strategies created to expand students' perceptions of teaching. Her course "was designed to provide teachers with current theory concerning cultural, linguistic, cognitive, and affective aspects of receptive and productive language" (Zora, 2019). Zora focused on English language arts content, and also aimed for students to understand linguistic applications, current trends in ELA research, different methodologies in linguistic applications, and their own beliefs around literacy. Students were presented information that likely stretched their conceptions of what it means to be a teacher and discovered the importance of knowing various nuances of language and language use.

Sisyphean Task demanded her students confront and push back on their understandings of teaching and of marginalization. For example, she tried not to respond to students' questions with direct answers; instead, she pointed students to where they might find answers, or questioned them until they found the information they needed. This practice was not neutral. In her first reflection, she offered her reasoning for it, "Neutral would be giving the answer, thus keeping the inherent power in the student-teacher dynamic" (Reflection One, December 2, 2019). Sisyphean Task desired for students to think about teaching in a way that positioned them as experts of the knowledge they already had, and not to give her more power than she deserved as the teacher.

Patty pointed out how inherent biases against women of Color like herself was problematic:

> Because I also teach, specifically one of my classes every semester is in a very rural area um . . . I don't know if I need to explain it . . . but yeah, it's rural. And so for a very long time I would show up to work and they would look at me surprised like oh, and then I could see it, like oh, oh, oh that's you again. Because they kind of figure out who is this little Black girl with a afro showing up in their place? (Interview 2, December 12, 2019)

To combat this view, Patty showed students in her diversity course the movie *Race, the Power of An Illusion* [Motion picture]. The movie presented the social, economic, political, and historical aspects of race to help students understand the gravity of the topic, and to help them confront their assumptions of Black and brown people.

Positionality creates contemporary spaces for knowing and being.

Participants used their positionality to create new spaces for knowing and being in their literacy courses, and demonstrated literacy is not one-dimensional. Dominant and oppressive narratives often presented to students can be disrupted to uncover and promote new learning that serves the interest of marginalized and underrepresented populations. Zyasia connected her positionality to her literacy pedagogy this way,

> As a Black woman, my positionally results in me being positioned at the margins in society. This is evident in my everyday life, but most evident and most pronounced in my role as the only faculty of color in my department and one of a few faculty of color across the entire campus. Because of my intersecting

> identities and my experiences occupying a female Black body, I see how society shapes institutions and shapes literacy specifically. (Reflection Two, January 9, 2020)

Zyasia acknowledged her positionality as a Black woman and noted how it affected her experiences within the university; she used it to her advantage and encouraged students to unpack their own positionality. She also offered them tools and resources that empowered them in their learning. In her Children's Literature/Young Adult Literature course, students read various genres of literature that included nonfiction texts across print and digital platforms. Similarly, in her Literacy In Society course, the changing nature of literacy in the 21st century was a focus point. Analysis included, "how students' cultural backgrounds and identities can serve as resources for literacy learning; linguistic diversity; media literacies; multimodal literacies; and critical literacies" (Zyasia, 2019). Zyasia brought new ways of knowing and being to students and helped them understand literacy, but most importantly, she aided in their transformation of literacy learning in classrooms for students of Color.

Like Sisyphean Task, Nyanganyi made space for innovative ways of knowing and being and situated students as experts, but noted, "these experts will only be effective to the degree that they are able to enable students to be empowered by involving these students in searching for knowledge that appeals to each student's interest" (Reflection One, November 7, 2019). She supported students in using new knowledge to identify issues in teaching and solve them. Similar to Zyasia, Sisyphean Task related how her positionality connected to new ways of knowing and being in her course,

> I acknowledge, appreciate, and promote that there are literacies, not literacy and that literacies students bring to the classroom as just as relevant and significant as the "dominant" literacy or what society counts as literacy. Further, I acknowledge, appreciate, and promote that my knowledge is not the only knowledge in the classroom, thus, should never be perceived as such. (Reflection Two, December 27, 2019)

Sisyphean Task understood and honored there are multiple ways of knowing and being, not just one. Sisyphean Task pushed back against the empty notion of literacy as one-dimensional and introduced students to multiple literacies and the values they hold in the world.

Lastly, Patty used her positionality to create space for contemporary ways of knowing and being in her literacy courses. She scaffolded information and explained the nuances of race, why certain events in history happened, and why it still matters today. Like the other participants, Patty seemed keenly aware of herself as a Black woman in higher education, but she chose a more moderate approach to her literacy pedagogy compared to the other participants. For example, she shared,

> I start every semester off with it and so far, especially this semester, they're like oh my God, I really appreciate it, learning about that because if you just come in and tell us that your ancestors, your people were racist, then you know, nobody wants to hear that. But if you show them that ok, they really still were, but here is why and what happened, and why it's still important today. So I kind of start that off as foundational then move on from there. (Interview 2, November 22, 2019).

Patty's decision to make students comfortable talking about new ways of knowing and being highlighted her thought process around what it meant to be a Black woman teaching White preservice teachers in rural areas.

Positionality was a significant component of this research. I found for Black women faculty, positionality is difficult to address; positionality of students matters; and positionality creates contemporary spaces for knowing and being. These findings advance the field of Literacy because they are grounded in the ways Black women faculty perceive our literacy pedagogy—not in how others name it or view it. The findings also connect back to the understanding identity is not fixed, but rather, it is always evolving. Additionally, this study extends Merriam et al.'s (2001) work around positionality as a means to explore insider/outside dynamics when conducting research within and across cultures. This work challenges the notion Black women belong to one monolithic entity (Merriam et al., 2001, p. 411). For example, Nyanganyi was born in the Caribbean, Zora identified Gullah as her first language, and Sisyphean Task's family emigrated from Panama to find a better life in the United States. If scholars, researchers, and teachers are to fully grasp the vast teaching and life experiences of Black women faculty, and our consistent contributions to literacy research, this work should be employed to acknowledge the struggles that still exist for Black women faculty in this field. It should also be used to listen to and advance our stories. It is our stories that clearly demonstrate the amount of thinking, reading, writing, listening, and teaching we have always done—and continue to do—as we prepare students to discover and engage in their own meaningful literacy pedagogy.

Misalignment between positionality and perceptions of literacy pedagogy.

All of the Black women faculty in this study held their own views and beliefs about their positionality and how it influenced their literacy pedagogy. Ore (2017) detailed her experience as a faculty woman of Color in a predominantly White institution. She offered two points for consideration. First, "whiteness is a suffocating discursive impediment that hinders my ability to perform my identity as a pedagogue as well as my capacity to exercise pedagogical care" (p. 12); and second, her identity

> As a faculty woman of color negotiating the discursive impediment of whiteness in the university renders the ways in which I exercise pedagogical care and demonstrate my ethos as a teacher radically different from that exercised or expressed by others. (p. 12)

As a rhetoric and composition professor, Ore helped students view themselves and the world around them in new ways. Similarly, the Black women faculty in this study taught students in ways that pushed them to examine and question literacy and literacy instruction as problematic constructs they worked to find solutions to. However, as I thought through the data, there were instances that pointed to what I call misalignment between the participants' positionality and their literacy pedagogy. I offered some of my analytic memos in Chapter 4. However, after more consideration, I concluded perhaps the participants' views on literacy in educational institutions lead them to design their course curriculum in certain ways. Specifically, how participants structured their courses was of great interest.

Views On Literacy In Educational Institutions

All of the participants held their own views on literacy in educational institutions that seemed to stem from their experiences as learners and as teachers at predominantly White schools. Two common themes emerged here: (a) acknowledgment that traditional models of literacy do exist—but they should be critically examined if they are to be changed; and (b) the design of traditional literacy curriculum marginalizes students and should be troubled and confronted in ways that allow literacy educators to acquire new knowledge about the process of curriculum design; then new learning can be used to advocate for meaningful change in literacy classrooms.

Zyasia, Nyanganyi, and Sisyphean Task acknowledged the existence of traditional models of literacy and worked to criticize these normalized standards. One of the main goals of Zyasia's courses was to "encourage my students to not be passive receivers of knowledge but to critique and dismantle power structures and systems in education that further marginalize their students that are members of historically marginalized populations" (Reflection One, November 19, 2019). Zyasia perceived traditional models of education and literacy learning as static; these contexts didn't seem to allow much room for active change. She demanded students to be true to their actions and asked them, "How are you helping your students get free? How are you helping them construct their identities, represent themselves or acquire some level of agency?" (Reflection One, November 19, 2019). Essentially, Zyasia aimed to trouble traditional curriculum design.

Nyanganyi also recognized traditional models of literacy exist but focused on the design of literacy curriculum and called attention to the ways it inherently marginalizes

students, making it difficult to understand what students are supposed to learn. She offered,

> I honestly believe that the literacy curriculum is . . . I wouldn't say designed, that's a strong statement to make. It's probably not designed to marginalize students, but it's inherently, its design does marginalize students, for instance, a simple thing like why is race not mentioned in literacy curriculum. (Interview 2, November 22, 2019)

In their research on academic literacy and the decontextualized learner, Boughey and McKenna (2016) confirmed, "The literacy practices that are valued in the university emerge from specific disciplinary histories yet students are often expected to master these as if they were common sense and natural" (p. 1). This view supported Nyanganyi's beliefs that the ways literacy curriculum is design diminishes Black students and students of Color because race is often left out of literacy curriculum. Boughey and McKenna argued the "decontextualized learner" is separated from her social context, and higher education success rests "largely upon attributes inherent in, or lacking from, the individual" (p. 1). The Black women faculty in this study demonstrated and advocated for critical social understandings of literacy and taught students to do the same.

Sisyphean Task acknowledged the existence of "'dominant' literacy or whatever society counts as literacy" (Reflection Two, December 27, 2019). She believed just because one type of literacy is prioritized in mainstream education, does not mean other literacies do not exist. Sisyphean Task encouraged students to feel comfortable in bringing their literacies to their writing and affirmed their choices. In her syllabus course

description, she described "writing as assemblage, a gathering of parts, that is—ideas, experience, events, things, and people into one context for the purpose of addressing particular audiences and for specific purposes" (Appendix D). The course concentrated on critical reading, writing and thinking for a variety of purposes, and supported students in their assessment of what it means to write well.

Although the participants' view on literacy in educational institutions was impacted by their involvement in learning and teaching in predominantly White spaces, they went beyond acknowledging the presence of traditional models of literacy; they questioned them, they thought about them critically, and they encouraged their students to do the same to begin to affect change in literacy classrooms. Additionally, they pointed out the ways in which traditional literacy curriculum marginalizes students. This noticing helps literacy educators reflect upon why literacy curriculum is designed the way it is, and then move forward in creating new curriculum that better supports student learning and success.

Course Structure and Curriculum Design

As I reviewed the participants' syllabi, I wondered if their perceptions of their literacy pedagogy would have appeared differently if they had all structured their courses in ways that seemed to align more with their positionality. Though some of the participants' courses clearly represented who they were as Black women, I found others' courses did not—at least in my view. It wasn't until Nyanganyi brought up the issue of curriculum design that I paid more attention to it and what it might mean for the field of literacy. I contemplated the differences between curriculum design and course structure.

I conceive course structure as how courses are organized: how do the modules or learning activities flow throughout the semester? How does this organization help or hinder students in their learning?

O'Neil (2015) contended a language of curriculum should be explored. She offered the use of "course," "program," "module," and "unit" can be confusing, and faculty should think about how these terms are used in context when communicating to a wide audience. O'Neil also shared, "The term 'programme' and 'curriculum' are also used interchangeably, where curriculum is often used to describe a wider conceptual process and context" (p. 8). Lattuca and Stark (2009) introduced a framework for curriculum stakeholders and presented it as a planning activity. They stated, "Curriculum design is generally understood as a high-level process defining the learning to take place within a specific programme of study, leading to specific unit(s) of credit or qualification" (JISC, 2014, p. 2). As I realized course structure and curriculum design are indeed different, I concluded course structure might be affected by positionality. Black women faculty might choose to construct courses based on our positioning in the academy and in the world. Curriculum design is the process faculty engage in to aid students in their learning and to help them achieve set results by the end of a course.

Vidergor (2018) offered a model for curriculum design and development focused on how future thinking literacy can be developed. She used the Multidimensional Curriculum Model (MdCM) to create seven principles for meaningful learning:

1. Constructivism
2. Transdisciplinarity

3. 21st century skills
4. Blended learning incorporated technology
5. Teaching-learning strategies
6. Social responsibility/service learning
7. Putting it all together: Future thinking literacy

I contend the Black women faculty in this study took up some of these principles in their own ways. They taught students 21st century skills; they used blended learning approaches and incorporated technology into their courses; they demonstrated teaching-learning strategies; they encouraged social responsibility/service learning; and they pushed students to think about literacy and how they presented literacy to students. These are important elements to consider because they demonstrate the ways Black women faculty work to challenge their own conceptions of literacy and students' conceptions of literacy, specifically curriculum design. Personally, I was able to step away from my limited view of course structure and curriculum design and conceptualize them as distinct aspects of literacy that hold an integral role in the field and in work with preservice teachers.

Palmer, Wheeler, and Aneece (2016) wondered if the course syllabus even matters given the evolving nature of higher education. The authors stated,

> Traditional or content-focused syllabi make clear what the course "will do" and what students will ***NOT*** do." Learning-focused syllabi are characterized by engaging, question-driven course description; long-ranging, multi-faceted learning goals; clear, measurable learning objectives; robust and transparent

> assessment and activity descriptions; detailed course schedules; a focus on student success; and, an inviting, approachable, and motivating tone. (p. 36)

Each participants' syllabi were traditional in the sense they included course descriptions, listed course learning outcomes, and provided goals and objectives they aimed for students to fulfill by the end of the semester. None of the syllabi stated what students would not do. However, the syllabi were also learning-focused. Course descriptions were engaging, but not question-driven. Learning goals and objectives were clear and measurable, assessments and activities seemed clear, student learning and growth were priorities, and the overall tones were motivating. I grappled with the question, did course structures—how participants organized and used course material and concepts—play a role in their perceptions of their literacy pedagogy as Black women faculty? Even with my initial uncertainty, I would say yes. But I argue the participants' beliefs and literacy practices were not influenced by their perceptions of their literacy pedagogy; they seemed to already hold certain beliefs and engage in literacy practices before this study took place. This work examined their perceptions of their literacy pedagogy. Despite crafting traditional syllabi, the literacy pedagogy of each participant was intentional, purposeful, and true to who they were as Black women. Each participant drew upon their collective teaching (and life) experiences to develop syllabi that demonstrated their literacy pedagogy and their intentions to help students reimagine what literacy could be for themselves and for their students.

Implications

Now I discuss implications from this research on Black women faculty and how their teaching experiences and positionality influence their perceptions of their literacy pedagogy. I consider what this work means for literacy education, including ways literacy researchers, teachers, and scholars can continue to reimagine it. I call for inclusion of more voices and stories from Black women that highlight the unique impact of our literacy pedagogy. I offer suggestions for teacher education and how preservice teachers benefit from the life and teaching experiences of Black women faculty. I contemplate what this work represents for Black women faculty who feel the profound effects of racism. I also discuss ways we can engage in wellness practices and still share important work despite the nuances of our lived experiences within the academy.

Literacy Education

Literacy researchers and scholars must understand the collective teaching and life experiences of Black women faculty before they enter the academy. Often, the undetected or under-researched moments provide insight into the pedagogical decisions Black women faculty make in literacy classrooms. Literacy researchers cannot understand why certain texts are chosen for students to read, why certain assignments are created for students to engage in, or why courses are structured to offer specific learning experiences for students if the stories of Black women faculty are not researched and presented before we enter the academy. Johnson-Bailey et al. (2015) noted, “Examples abound in the traditional areas of composition, rhetoric, and linguistics that exemplify how writing, reading, and oral communication can be shaped by culture” (Gendered

Literacy section, para. 3). Black women faculty have used culture to transform spaces where we can thrive, including literacy classrooms. Browne-Glaude (2010) affirmed, "Many have found creative ways to build institutes and centers. Others have created journals or organized seminars and conferences where scholarship around race, class, gender, and sexuality is debated; future scholars are groomed; and intellectual communities are formed" (p. 802). This research demonstrated the richness, depth, and complexity of Black women's narratives and how their narratives influenced their views on literacy education, including teaching literacy in the current society.

Literacy remains an important field of inquiry in education and research. Learning about the literacy pedagogy of Black women faculty helps researchers perceive the unique methods we use to liberate and empower not only students, but other scholars, in hopes they will engage in meaningful and impactful work that advances an agenda of openness, honesty, and perseverance, and care. As evidenced in this work, Black women faculty use pedagogy to push back against traditional and one-dimensional views of literacy. Black women faculty use pedagogy to help us think through our positionality and to encourage others to reimagine what literacy means right now—and what it could mean in the future. As literacy research continues to shift and change according to world events, it is imperative to include more voices and stories of Black women faculty because we experience life and teaching differently than other populations of women. Multiple forms of literacy are distinct and unique to who we are, and literacy research benefits from knowing our stories. This work advances the field of literacy education by presenting and valuing Black women's faculty teaching experiences, re-centering our

stories and voices, and shedding light on our perceptions of our literacy pedagogy. It is one thing for others to perceive our literacy pedagogy, but it is another for the curtain to be pulled back to expose how Black women faculty see our own pedagogy and how it can be used to propel literacy education in new directions.

Teacher Education

Researchers and scholars know how critical reflection is in teacher education. Kim (2018) reminded us,

> Reflective practitioners develop their professional knowledge by questioning their own teaching, framing and reframing their knowledge in the light of experience, and reconstructing their experience (Schon, 1983); pre-service teachers as learners need to engage in and experience this practice in their education courses for future professional use (Loughran, 1996). (pp. 55-56)

Through their interviews, written reflections, and syllabi, the participants in this study demonstrated how they directed students to reflect on their teaching experiences inside and outside of classrooms. They used diverse texts and employed creative methods that urged students to question the constructs of literacy and society they were taught. They provided them with tools and resources to free themselves of potentially harmful thinking and practices. They demonstrated the process of reflection must continue to be an integral component of teacher education programs if we are to shape—and truly change—the landscape of education for future teachers.

Black women faculty engage in relevant practices that support preservice teachers' understanding of the nuances of diversity within education. Ladson-Billings

(2016) stated, “From slave narratives to contemporary liberation movements assisted by social media, African Americans have deployed literacy strategically to as Paulo Freire says, ‘to read the word and the world’” (p. 141). Black women faculty create learning environments that challenge preservice teachers’ beliefs around teaching, stretch their thinking, and provide them with new tools and resources for use in their own classrooms. When students recognize themselves as private individuals preparing for the public role of becoming a teacher, a refining process takes place and they begin to critically examine the purpose of education and realize the ways it can be used to empower (Williams & Evans-Winters, 2005, p. 207). Black women faculty play an integral role in this process. It is not linear. It is ongoing, much like the process of reflecting and using new knowledge to understand the world around us.

Johnson-Bailey et al. (2015) noted, “Additionally, Black women scholars (Hull, Bell-Scott, & Smith, 1982; Collins, 1989; Dillard, 2000) have posited that understanding and embracing their lived experiences can be a direct path to empowerment” (Gendered Literacy section, para. 3). Accordingly, the Black women faculty in this study shared their lived experiences to help students reconceptualize their positions in their environments; empowered students to critically examine themselves and their beliefs around teaching literacy; and worked to shift students’ perceptions of literacy curriculum to offer all students more just and equitable educational opportunities. Black women faculty urge preservice teachers to contemplate how literacy should be redefined in communities of Color. We try affect positive change in the institutions we serve. We resist established norms and cultures in the academy. We do our part to contribute to a

larger societal and global culture that should recognize our rich legacies and our courage in educating others.

Black Women Faculty

Research has proven the effects of racism for Black women faculty in the academy are profound. As demonstrated in Chapter 2, Black faculty members at White institutions experience dangerous microaggressions. Their professional growth is diminished because of unfair expectations from institution and department administrators. They often feel obligated to help underrepresented students and students of Color along their academic journeys. And they take on more responsibilities at work, leaving them burnt out and unable to be productive (Louis et al., 2016). This work demonstrated the negative impact of racism on Black women faculty. Each participant's stories revealed they experienced racism at some point during their careers, even if it was silent. Through this research, I learned none of this is astonishing. I highlight part of Sisyphean Task's second reflection because it resonated with me as a Black woman who was often the "only" in spaces both inside and outside of education. She shared,

> As a black woman in higher education, I am often a physical representation of the fact that what is "dominant" i.e., white men in higher education or even white women, is not the only (even though I am, quite frankly, the only). What is often seen as the "only" is not in fact the "only;" that there is more and that what is "other" than dominant is not lesser. (Reflection Two, December 27, 2019).

As I opened up this study, I wrote about my own collective teaching experiences and how I was often the only Black woman in spaces that did not always care for me—spaces that

wanted to get rid of me because I was intelligent, I was outspoken, and I stood up for my beliefs. When people looked at me, they saw the color of my skin first, and then perhaps guessed I was young and therefore naïve to their racist actions. However, Sisyphean Task (and the other study participants) proved sometimes people need to be pushed to look beyond what they perceive as the "only" of something to appreciate the depth behind an outer appearance. In my work as a middle school teacher, adjunct instructor, and teacher educator, I experienced the burden of what it is like to be the "only" and to be treated as less than, or—even worse—disposable. However, conducting this research study reminded me that my positionality as the "only" or the "other" does not mean I am lesser because I am not dominant. This is why my story and the stories of my participants, and other Black women faculty matter. It is imperative for this work to be shared and read widely because Black women faculty have some common experiences, but we are all different in the ways we teach, learn, and understand the world around us. This work lifts our voices and adds value to our stories.

The stories shared by Zyasia, Nyanganyi, Zora, Sisyphean Task, and Patty all revealed why, sadly, Black women faculty should not be astonished at the racism that persists against us in the academy. Instead, I believe Black women faculty should use the unique tools and resources we have been equipped with to create sustainable change within and beyond the academy. The participants demonstrated this belief in their work and achieved it in their own ways. They considered their collective teaching experiences, they pondered their positionality, and they employed literacy pedagogy that stretched students' thinking and prompted them to shift in uncomfortable ways.

How do Black women faculty continue to engage in the work despite the nuances of our lived experiences within the academy? How do we still resist, push back against, and oppose visible and invisible forces that threaten to diminish our collective voice? Black women are a group at the intersection of multiple demographic positions. I contend we need help from others in the academy, and we must speak up for what we need. Hollis (2018) offered three recommendations; I bring two of them to light.

1. Academic affairs can encourage the inclusion of social justice in the curriculum across disciplines.
2. Include a visible and active ombudsman trained in diversity management to hear the concerns of an increasingly diverse academic community. The ombudsman can also tabulate data regarding trends across the university. (p. 86)

Roth (2018) also challenged scholars to expand thinking beyond Western thought to include other world perspectives (p. 86). In practice, Black women faculty should regularly communicate our needs to departments of academic affairs as well as the schools and colleges in which we teach. Black women faculty should also hold colleges and universities accountable for listening to and addressing our concerns, and the concerns of Black students. These are tangible steps that might stimulate the change we seek in the academy.

As we work, as we write, as we research, as we teach, and as we engage in various required and non-required activities in institutions of higher education, we must confront our conceptions of what it means to be productive in the academy. As Zyasia

found out, we must recognize our own health and wellness as a priority, and not apologize for making changes in our schedules that accommodate our ability to engage in wellness practices. Nicol and Yee (2019) recognized the connection between self-care and self-love among women of Color. Their work on women of Color faculty and radical self-care in the academy yielded many stories that highlight our personal priorities and professional decisions. They shared,

> The nontraditional trajectories of our paths to academia reveal how we came to the conscious understanding that radical self-care was and is an imperative practice to resist pressures to comply, conform, and above all, to remain true to our authentic selves. (p. 133)

The authors conceptualized radical self-care as a way of redefining self-care in the traditional sense, which is normally seen as "a deliberate practice to prevent major illness for those with chronic conditions such as high blood pressure, diabetes, and heart disease" (p. 134). They then offered their definition of radical self-care as,

> Embracing practices that keep us physically and psychologically healthy and fit, making time to reflect on what matters to us, challenging ourselves to grow, and checking ourselves to ensure that what we are doing aligns with what matters to us. We consider this self-care "radical" because it fundamentally alters how we make choices about allocating time, money, and energy for ourselves personally, at home, and at work and seeks to revolutionize our workplace practices. (p. 134)

The Black women faculty in this study, particularly Zyasia and Nyanganyi, engaged in self-care practices for their benefit, and in ways that felt authentic for them. Zyasia chose

to hold office hours on certain days to minimize her time on campus. Nyanganyi chose to write about her experiences with marginalization and distancing within the academy. Practicing radical self-care can help Black women faculty feel productive in areas of our lives beyond the academy.

I recommend we continue and extend this focus on intentional self-care by noticing an acting upon small changes we can make to introduce and sustain institutional change. For example, we can openly object dominant paradigms in our field, we can reconstruct our curriculum to be even more revolutionary, and we can shift the culture of the academy by remaining engaged in our various academic and non-academic circles. In practice, this might mean presenting our research at academic conferences, having important conversations about world and national events with colleagues, friends and students, or working with other Black women faculty across colleges and universities to think of sustainable solutions to everyday injustices that impede our self-preservation.

Directions for Future Research

Although this research study is complete, I recognize it represents the beginning of more research to come. I consider directions for future research on this topic and ways I can extend this work in several arenas. Most of the Black women faculty in this study taught preservice teachers and prepared them to enter classrooms, some in Black and brown and other diverse communities. As I questioned the participants about their positionality, I also wondered about the impact of White preservice teachers' positionality on Black and brown students. What does their position in the world mean for literacy education and literacy research in communities of Color, or even in

communities that lack racial diversity? How are Black women faculty—or any faculty—intentionally challenging White preservice teachers' attitudes, values, and beliefs around education and teaching?

Trent, Kea, and Oh (2008) reviewed research on multicultural education in preservice general and special education teacher preparation programs from 1997 to 2006. They considered how far teacher preparation programs have come since the onset of the civil rights movement, advocacy for and use of multicultural approaches in teaching, and recommendations to address multicultural issues in schools. They found educational researchers and theorists published more around multicultural education, but barriers still need to be confronted and overcome. Grant et al. (2004) identified these barriers as "conceptual confusion, researcher epistemological bias, funding, and research acceptance in the academy" (p. 200). However, their suggestions centered more around theory and less about practice in actual classrooms.

Case and Hemmings (2005) presented White women preservice teachers' talk in and about an antiracist teacher education course focused on raising students' awareness of racial inequities. They found White women distanced themselves from the work through silence, social disassociation, and departure from responsibility. The authors concluded with suggestions for how instructors can involve White women in antiracist curriculum. The attention to White women here reflects the public school teacher population in the United States, of which White women made up the majority some 15 years ago (89%). Case and Hemmings (2005) "suggest what can be characterized as a metadialogic approach where students essentially talk about White talk, or as the case

may be, the suppression of talk" (p. 623). Their approach can be used to curtail White distancing strategies that prevent White women from engaging in antiracist curriculum, or actions counter to racism.

Han and Leonard (2017) shared their counterstories as women faculty of Color who challenged whiteness and institutional racism to promote social justice and empower all preservice teachers to learn; dismantled wellbeing to promote better wellbeing for women faculty of Color; and advocated for more equitable education. The authors' location in a rural predominantly White university was unique and offered additional insight into teaching and teacher education. One direction I see for my future research is exploring the positionality of White instructors or faculty members and their literacy practices with White preservice teachers, especially considering the increased focus on social justice, diversity, and similar topics that have become popular in education. I would like to better understand if White instructors feel comfortable and competent challenging the status quo and teaching preservice teachers in ways that better position them to make an impact on Black students and students of Color. If so, what helps them feel comfortable? Have they critically examined themselves and their teaching practices and even altered their pedagogy to reflect the evolving nature of teaching and education? These only represent a couple of questions that might build upon existing research.

Another related concept that came out of this study is Black women faculty and wellness in the academy. How do we use literacy as a tool for freedom? Do enough of us engage in radical self-care practices? How can we feel free in literacy classrooms in ways that allow us to continue to be authentic in our teaching and in our positionality?

How can we truly position ourselves at the center of our own inquiry so scholars in literacy education and research have no choice but to shift along with us and recognize our influence in the academy? Although research has been offered that answers some of these questions, I believe more work around Black women faculty and wellness is warranted, especially considering how critical Black women faculty are to the academy. Critical race feminism teaches us we should push back against systems of domination not only as gendered subjects, but as women whose lives are impacted by our locations in multiple spaces. The fact that Black women occupy various arenas not only in time and space, but also in our physical bodies, demonstrates the necessity of ensuring we attend to and take care of ourselves from multiple perspectives.

Who Am I?

I end this work the same way I started it: with an examination of myself. At the current moment, I am a Black woman who will be a new faculty member. During this study, I have listened to, talked with, laughed with, and learned from my participants. I have grown and changed as a scholar, as a researcher, and as a Black woman. I am more aware of my own positionality in the world and in the academy as I transition from student to colleague. I now recognize my own literacy pedagogy should shift with new knowledge I receive from students, advisors, mentors, faculty members, and especially other Black women in the academy. My collective teaching experiences have positioned me to be where I am. I am excited for new beginnings for myself, but also for other Black women faculty, present and future. I am more secure in my own skin and am ready to do good work that makes a difference in the world. I am enough. I am worthy.

And I want all Black women faculty to feel the same way. I have been deeply inspired by the work of bell hooks, so I offer her words here,

> The academy is not paradise. But learning is a place where paradise can be created. The classroom, with all its limitations, remains a location of possibility. In that field of possibility we have the opportunity to labor for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom. (hooks, 1994, p. 207)

This is what I hope to contribute with my research: a space where new possibilities can be created for the study and advancement of literacy and teaching.

APPENDICES

APPENDIX A

ZYASIA'S FALL 2019 SYLLABI COURSE DESCRIPTIONS, READINGS, ASSIGNMENTS, AND ANNOTATED BIBLIOGRAPHY

Appendix A

Zyasia's Fall 2019 Syllabi Course Descriptions, Readings, Assignments, and Annotated Bibliography

Below are the course descriptions for the classes Zyasia taught during the Fall 2019 semester. Table A1 outlines the readings in her Children's Literature/Young Adult Literature course; short descriptions of each are provided. Table A2 contains the course assignments followed by short summaries. Table A3 outlines the readings in her Literacy In Society course, and Table A4 contains the course assignments followed by short summaries. Each table illustrates her literacy pedagogy and how she connects it to her practice. It is important to note that Zyasia categorized all of her readings to align with the course goals and objectives.

Children's Literature/Young Adult Literature—ELTL 404/504/506

Description: Students read and respond to multiple genres of literature for children and young adults, including nonfiction texts across both print and electronic platforms. Topics include: supporting and appreciating students' complex responses to literature; analyzing the symbiotic relationship of words and pictures in visual texts; using technology to promote literacy understanding; and meeting the standards by designing literature instruction informed by critical literacy practices.

Table A1

Required Textbook Reading and Description

Kiefer, B.Z., & Tyson, C.A. (2013). *Charlotte Huck's children's literature:* A brief guide (2nd ed.). New York, NY: McGraw-Hill	Based on the original text, this new brief text offers vital information for designing literature programs. The new edition is streamlined, provides the most current reference lists and examples, and highlights the most important skills needed to search for and select literature. The text stimulates critical thinking and indicates direct application in the classroom and curriculum. Retrieved from https://www.mheducation.com/highered/product/1259913848.html

Required Children's & Young Adult Whole Class Literature Texts

Last Stop on Marketplace by Matt De La Pena	This text takes readers through a busy city and draws attention to the remarkable perspective that only a grandparent and grandchild can share. Retrieved from https://mattdelapena.com/books/last-stop-on-market-street/
The Boy Who Harnessed the Wind by William Kamkwamba	This story illustrates how, even in the worst of times, a great idea and hard work can still change the world. When fourteen-year-old William Kamkwamba's Malawi village experienced a drought, crops failed and without money for food or school, William took to the library to figure out

	how he could bring electricity to the village. He built a windmill out of junkyard scraps and became known as the boy who harnessed the wind. Retrieved from https://www.penguinrandomhouse.com/books/307402/the-boy-who-harnessed-the-wind-by-william-kamkwamba-illustrated-by-elizabeth-zunon/
Poet X by Elizabeth Acevedo	This book tells the story of Xiomara, a young girl in Harlem who explores slam poetry as a way to comprehend her mother's religion and her own relationship to the world. Her strong desire to perform her poems demonstrates the importance of speaking out loud, even in a world that refuses to listen. Retrieved from http://www.acevedowrites.com/books-2
George by Alex Gino	George is seen by others as a boy, but she knows she is a girl. She thinks she will never be able to tell anyone and is excited to audition for the role of Charlotte in her class play of *Charlotte's Web*, but her teacher won't allow her to. George and her best friend, Kelly, devise a plan to help George secure the role and share her secret once and for all. Retrieved from http://www.alexgino.com/george/
The Giver by Lois Lowry	This is an intriguing story of Jonas, a boy from a utopian, futuristic world who is chosen to receive special training from The Giver, who possesses the true joys and pains in life. The story pushes readers to consider our values and reassess our most deeply held convictions. Retrieved from http://www.loislowry.com
The Rough-Face Girl by Rafe Martin & Shannon David	This book is an eerie take on the story of Cinderella. In a village on the shores of Lake Ontario lived and invisible being who all the women wanted to marry, but none of them had ever seen him. The Rough-Face Girl, disfigured from working near the fire, tries to win his affection. Retrieved from http://www.penguinrandomhouse.com
Sit-in How Four Friends Stood Up by Sitting Down by Andrea & Brian Pinkney	This picture book celebrates the 50th anniversary of Woolworth's lunch counter sit-in, when four college students in North Carolina organized a peaceful protest that defined racial inequality and the expanding civil rights movement. Retrieved from http://www.littlebrownlibrary.com

Required Children's and Young Adult Literature Circle Texts

Does my head look big in this? By Randa Abdel-Falleh	This is the story of Amal Abdel-Hakim, a seventeen-year-old Australian-Palestine-Muslim trying to come to terms with her various identity hyphens. Retrieved from https://www.panmacmillan.com.au/9780330421850/
Esperanza Rising by Pam Munoz Ryan	Esperanza Ortega has everything a girl could want: dresses, servants, a beautiful home, and the promise of one day overseeing El Rancho de las Rosas. But when a disaster crushes her dream, Esperanza and her mother escape to California and live in a farm camp where they meet the difficulties of work, acceptance, and economic stress caused by the Great Depression. Retrieved from http://www.pammunozryan.com/esperanza-rising/
The Skin I'm In by Sharon Flake	Thirteen-year-old Maleeka Madison is tall, skinny, and dark-skinned. To deal with her awkwardness, she befriends the toughest girl in school, but learns that she has to stand up for herself and love the skin she's in. Retrieved from https://www.sharongflake.com/the-skin-im-in
American Born Chinese by Gene Luen Yang	This is the story of Jin Wang, the only Chinese-American student at his new school. He wants to be an all-American boy because he's in love with an all-American girl. When Chin-Kee, the cousin of his rival Danny, destroys his reputation at school, Danny has no choice but to transfer schools. The Monkey King, a kung fu master, has lived for thousands of years and is ready to join the immortal gods in heaven, but there's no place for a

	monkey. Each character must find a way to help each other if they want to change their circumstances. Retrieved from https://us.macmillan.com/books/9780312384487
Persepolis (Vol. 1) by Marjane Satrapi	*Persepolis* illustrates daily life in Iran and the contradictions between home life and public life. Based on the author's life from ages six to fourteen, Marjane observes the history of her country as it unfolds before her eyes. Her story is personal, political and original, and reminds us how we should carry on in the face of insanity. Retrieved from https://www.indiebound.org/book/9780375714573
Maus: A Survivor's Tale by Art Spiegelman	Renowned as the greatest graphic novel ever written, *Maus* recollects the experiences of the author's father during the Holocaust. Jews are illustrated as wide-eyed mice and Nazis as menacing cats. The story portrays the resiliency that comes from survival and the legacy born out of trauma. Retrieved from https://www.penguinrandomhouse.com
El Deafo by Cece Bell	In this graphic novel memoir, Bell provides an account of her hearing loss at a young age and her experiences with the Phonic Ear, an impressive—and awkward—hearing aid. Although she can hear, the Phonic Ear separates her from her classmates and she searches for someone to accept her for who she is. She finally asserts her place in the world as "El Deafo, Listener for All," and encounters the friend she's always hoped for. Retrieved from https://www.abramsbooks.com/product/el-deafo_9781419712173/
Red Scarf Girl: A Memoir of the Cultural Revolution by Ji-Li Jiang	Set in 1966 Communist China, this is the extraordinary true story of twelve-year-old Ji Lin-Jiang who had everything a girl could want: brains, popularity, and a promising future. But when China's leader sparks a cultural revolution, Ji-li's world crumbles. Her friends and neighbors turn on her and her family, driving them to live in constant fear of arrest. When her father is thrown in jail, she has to make the most difficult decision of her life. Retrieved from https://www.harpercollins.com
A Long Way Gone: Memoir of a Boy Soldier by Ishmael Beah	The author tells the deeply personal story of his journey as a child soldier. At twelve, he escaped from attacking rebels and went to a land filled with violence. At thirteen, he was captured by the government army and realized that he was capable of committing terrible acts. He was eventually discharged from the army to a UNICEF rehabilitation center where he fought to regain his humanity and return to the civilian world, where people treated him with caution and suspicion. His story is one of redemption and hope. Retrieved from http://alongwaygone.com
First They Killed My Father: A Daughter of Cambodia Remembers by Loung Ung	This narrative of war crimes and the desperate actions people take to survive reveals the strength of a young girl and her family as they overcome challenges to demonstrate the beauty of the spirit. Retrieved from https://www.harpercollins.com/9780062561305/first-they-killed-my-father-movie-tie-in/
I am Malala: How One Girl Stood Up for Education and Changed the World	A memoir by the youngest recipient of the Nobel peace Prize at just sixteen years old, this is the story of a girl who made her voice known as she worked to gain the right to an education. Her family was uprooted by global terrorism, but her parents remained dedicated to the fight for girls' education everywhere. Malala's story made her a global figure for peaceful protest.
Number the Stars (1943) by Lois Lowry	This is the story of 10-year-old Annemarie Johansen, whose family takes in her best friend, Ellen Rosen, after German troops dislocate all Jews to Denmark. Through Annmarie's eyes, readers see the impact of moving almost the entire Jewish population to Sweden. Retrieved from https://www.scholastic.com/teachers/books/number-the-stars-by-lois-lowry/

The Watsons Go to Birmingham (1963) by Christopher Paul Curtis	Ten-year-old Kenny Watson and his family live in Flint, Michigan, but when his older brother, Byron, becomes too much for his parents to handle, the family travels South to Birmingham, Alabama to visit his grandmother, the only person who can help get Byron under control. While there, his grandmother's church is bombed, killing four little girls and many more. The bombing became a catalyst for the Civil Rights Movement. Retrieved from https://www.penguinrandomhouse.com/books/35779/the-watsons-go-to-birmingham--1963-by-christopher-paul-curtis/
Dragon's Gate (1865) by Laurence Yep	In 1867, Otter travels from a village in China to California, where he will join his father and his uncle. Despite reuniting with his family, Otter is in an exotic land and is disappointed that California is nothing like he imagined it would be. However, Otter dreams of soaking up the experience and taking what he learns back to China to free people from Manchu invaders. Otter and others board a train that they hope will change his life—and his village—forever. Retrieved from https://www.harpercollins.com/9780064404891/dragons-gate/
Crossover by Kwame Alexander	This book illustrates Josh's athletic skills in a coming-of-age story that combines free verse and hip-hop poetry that appeals to both sports fans and poets. Retrieved from https://kwamealexander.com/product/f/BOOKS/10
Brown Girl Dreaming by Jacqueline Woodson	This memoir relates the story of the author's childhood in verse. Raised in South Carolina and New York, Woodson felt like she belonged in each place. She reveals what it was like growing up in the 1960s and 1970s amidst the Jim Crow era and the growing Civil Rights movement. She also meditates on using writing to help her find her voice, and how stories became central to her discovery. Retrieved from https://www.jacquelinewoodson.com/brown-girl-dreaming/

*All descriptions pulled from publisher's websites.

Table A2

Course Assignments and Descriptions

Literature Circles & Activities	Students participate in 5 literature circles where they discuss children's and young adult literature and texts. Each literature circle is grounded in one of Harvey Daniel's literature circle models. In the literature circle, students discuss their personal meaning making experience, as well as discuss ways to use the texts as an instructional tool.
Critical Analysis Paper	Students read Elizabeth Acevedo's The Poet X from a particular theoretical or critical stance, that is, analyze the texts from a perspective of 1) gender; 2) race; 3) class; 4) religion; 5) sexuality; 6) culture; or 7) the intersections of 2 or more of these perspectives. The paper should address a critical question that students grappled with as they read the text, and it should also attend to issues of adolescence and identity. Why does this text appeal to the adolescent reader? How do they construct their identities?
Illustrator Multimodal Course Blog	Students choose one illustrator from a list that is provided and read at least five texts by the illustrator. They discuss the

	common themes and styles in the illustrator's work. The goal of the blog will be to think about implications for curriculum, pedagogy, and assessment.
Annotated Bibliography	Students prepare an annotated bibliography of selected children's or young adult literature, journal articles, and digital resources that address the needs and interests of a particular focused group. For each text, students will prepare a 2-3 paragraph annotation that (1) summarizes the "story"/ theme of the article/book/ digital resource (What is it about?); 2) highlights its relevance for today's adolescent reader (Why would the adolescent reader read this text?); 3) pinpoints its significance for your target audience (How does the book and digital resource specifically inform your target group? (4) offers practical implications for the secondary classroom (How does the journal articles inform pedagogical practices in the secondary classroom with your target population?).
Course Reflective Essay	Students write about how the course has furthered their understanding of course attributes by drawing upon insights from course readings, course assignments, course discussions, and practicum experiences.

Literacy In Society—ELTL 610

Description: "Framed by sociocultural perspectives, this course examines literacy in the social context and the changing nature of literacy in the 21st Century. Areas of inquiry include how students' cultural backgrounds and identities can serve as resources for literacy learning; linguistic diversity; media literacies; multimodal literacies; and critical literacies" (Zyasia, 2019).

Table A3

Course Readings and Descriptions

Literacy as a Sociocultural Practice (Part I)

Harste, J. (2003). What do we mean by literacy now? *Voice from the Middle, 10*(3), 8-12	This article proposes that instead of viewing literacy as a collective body, that we view it as a social practice. Instead of considering phonics, spelling, and grammar, we should think about what types of literacy we need to read critically. Retrieved from https://eric.ed.gov/?id=EJ664284
Gee, J. (2001). Reading as a situated language: A socio-cognitive perspective. *Journal of Adolescent and Adult Literacy, 44*(8), 714-725.	Gee's main goal is to locate reading within a vast perspective that combines work on cognition, language, social interaction, society, and culture. Gee argues that a broad perspective is critical to addressing issues of access and equity in schools and workplaces. Retrieved from jamespaulgee.com
Moll, L., Amanti, C. Neff, D. Gonzalez, N. (1992). Funds of knowledge for teaching: Using	The authors designed a collaborative project using education and anthropology to study household and

a qualitative approach to connect homes and classrooms. *Theory into Practice, 21*(2), 132-141.	classroom practices in working-class, Mexican-American communities in Tucson, Arizona. The goal was to advance innovations in teaching that use the knowledge and skills in households to create better classroom instruction. Retrieved from csun.edu
Graff, J.M. (2010). Reading, readin', and skimming: Preadolescent girls navigate the sociocultural landscapes of books and reading. *Language Arts, 87*(3), 177-187.	This article gives voice to preadolescent girls who participated in an eight-month book selection study that allowed them to be active agents in their book and reading experiences. For the girls, who were identified by the school as struggling and resistant readers, books and reading converged and diverged within different sociocultural spaces and spurred academic success and literary openings into peer communities. Retrieved from https://eric.ed.gov/?id=EJ874109

Literacy as a Sociocultural Practice (Part II)

Heath, S.B. (1982). What no bedtime story means: Narrative skills at home and school. *Language and Society, 11*(2), 49-76.	Heath studies patterns of language use in three literate communities in the South-eastern United States, concentrating on "literacy events" such as bedtime story reading. There are varying patterns of language use in each community and the paths of language socialization are distinctly unique. This comparative study demonstrates the weakness of the prevailing separation between oral and literate traditions and highlights differences between types of cognitive styles. Language use, particularly written materials in home and community calls for an expansive framework of sociocultural analysis. Retrieved from https://www.jstor.org/stable/4167291?seq=1
Ma'ayan, H. D. (2010). Erika's stories: Literacy solutions for a failing middle school student. *Journal of Adolescent & Adult Literacy, 53*(8), 646-654. (Article for Sociocultural Practices Paper)	This research spotlights Erika, a failing student at a large, public urban middle school. Characterized as a disengaged learner, Erika came into her own and demonstrated her considerable literacy skills that went unnoticed by traditional school assessments. Additionally, Erika's life experiences were not sanctioned in formal school settings. This research provides insight into how middle school teachers can better expand definitions of literacy and help disengaged students thrive in school. Retrieved from https://eric.ed.gov/?id=EJ882907
Knobel, M. (2001). "I'm not a pencil man": How one student challenges our notions of "failure" in school. Journal of Adolescent and Adult Literacy, 44(5), 404-419. (*Article for Sociocultural Practices Paper*)	In this article, the fragile relationship between school learning and one student's everyday life is examined; implications for teaching literacy emerge. Retrieved from https://www.go.gale.com

Bausch, L. (2003). Just words: Living and learning the literacies of our students' lives. *Language Arts, 80*(3), 215-222.

This article reveals how one teacher's decision to record everyday literacy events in her community alters her understanding of what it means to bring outside literacies and experiences into her classroom. Results inform educators that they must value who students are and where they come from. Retrieved from researchgate.net

Literacy as a Sociocultural Practice (Part III)

Delpit, L. (1995). The silenced dialogue. In L. Delpit, *Other people's children: Cultural conflict in the classroom*, (pp. 21-47). New York, NY: W. W. Norton.

Delpit explores the "culture of power" in society and in educational contexts. She investigates five complex rules of power that explicitly and implicitly shape the debate around educating poor and Black students. Retrieved from https://www.hepg.org/her-home/issues/harvard-educational-review-volume-58,-issue-3/herarticle/power-and-pedagogy-in-educating-other-people-s-chi

Delpit, L. (1995). Language, diversity, and learning. In L. Delpit, *Other people's children: Cultural conflict in the classroom*, (pp. 48-69). New York, NY: W.W. Norton

In this chapter of her larger book, Delpit scrutinized diversity in the classroom and the ways it is often silenced by uneven power dynamics. Retrieved from https://newlearningonline.com/literacies/chapter-15/delpit-on-language-diversity-and-learning

Patel, L. (2013). There's learning and then there's schooling. In L. Patel, *Youth held at the border*, (pp. 48-56). New York, NY: Teachers College Press.

This text examines ways in which immigrant youth are part of, yet distanced from various parts of American society, particularly education. Case studies portray the lived experiences of immigrant youth and what their limited standing tells us about the politics of inclusion in America. Retrieved from https://searchworks.stanford.edu/view/10102738

Materials, Resources, and Digital Technologies: Multimodal Composing Practices (Part I)

Alvermann, D. (2008). Why bother theorizing adolescents' online literacies for classroom practice and research? *Journal of Adolescent & Adult Literacy, 52*(1), 8-19.

This article concludes that teachers, teacher educators, and researchers probe young people's interest in producing online content, they welcome a wide range of skills that might otherwise go unnoticed in the classroom. Theorizing adolescents' propensity for creating online content is the beginning of developing critical readers and writers. Educators must involve young people in decisions about how online literacy should be incorporated in the regular curriculum. Retrieved from https://www.researchgate.net

Pyo, J. (2016). Bridging in-school and out-of-school literacies: An adolescent EL's composition of a multimodal project. *Journal of Adolescent & Adult Literacy, 59*(4), 421-430.

Pyo uses a case study methodology to study how an adolescent English learner (EL) developed his literate identity through an inquiry-based multimodal project. Pyo concludes that a multimodal literacy approach can assist Els in connecting in-school and out-of-school literacies. Retrieved from https://eric.ed.gov/?id=EJ1087857

Staley, B., & Freeman, L. (2017). Digital storytelling as student-

The authors draw upon research that teacher expectations influence student outcomes, and that marginalized students'

centered pedagogy: Empowering high school students to frame their futures. *Research & Practice in Technology Enhanced Learning*, 1-17.	cultures and identities should be affirmed through the use of effective pedagogical moves. In this work, they offer a project that allowed students to talk about their education and their future through digital stories. Retrieved from https://telrp.springeropen.com/articles/10.1186/s41039-017-0061-9
Round Table Reading 1: Stornaiuolo, A., Hull, G., & Nelson, M.E. (2009). Mobile texts and migrant audiences: Rethinking literacy and assessment in a new media age. *Language Arts, 86*(5), 382-392.	This article helps us rethink literacy assessment in a digital and global world/ The authors investigate the challenges of redesigning assessments to better meet children's multiliterate capabilities. Retrieved from https://eric.ed.gov/?id=EJ840849

Materials, Resources, and Digital Technologies: Multimodal Composing Practices (Part II)

Wohlwend, K.E. (2010). A is for avatar: Young children in literacy 2.0 worlds and literacy 1.0 schools. *Language Arts, 88*(2), 144-152.	The author explores the strain across literacy, play, and technologies in early childhood classrooms to grasp how the meaningmaking opportunities we provide them are framed by how we view them. New ways of seeing children is contemplated to help teachers reimagine in-school literacies to better align with children's lived worlds. Retrieved from https://www.researchgate.net
Chisholm, J.S., & Trent, B. (2013). Digital storytelling in a place-based composition course. *Journal of Adolescent & Adult Literacy, 57*(4), 307-318.	In this case study, the authors portray how Riley, a high school student, engaged with the concept of place during an academic trimester. Place has become more important in today's digital world. Multimodal analyses of Riley's digital story demonstrate how she engaged in her normal literacy practices, but also how fluency beyond reading and writing print texts is paramount in understanding how multiple layers of meaning are reconstructed across various modes. Retrieved from https://www.researchgate.net
Wissman, K., & Costello, S. (2014). Creating digital comics in response to literature: Aesthetics, aesthetics transactions, and meaning making. *Language Arts, 92*(2), 103-117.	The authors analyze students' experiences creating a digital comic to portray a scene from *The Outsiders*, expecting them to share their thoughts on the use of new technologies and digital literacies in school. However, students characterized their language learning as more closely connected to the arts, self-expression and literary response. Thus, the authors call for more attention to how digital arts can be implemented into classrooms. Retrieved from https://www.academia.edu
Price-Dennis, D., Holmes, K. A., & Smith, E. (2015). Exploring digital literacy practices in an inclusive classroom. *The Reading Teacher, 69*(2), 195-205.	How students engage in 21st century literacies is the focus of this article. A diverse inclusive fifth grade classroom was analyzed. The authors highlight how a perspective on 21st century literacies can bolster inclusive literacy practices that target creating classroom community, utilizing digital tools to make curriculum more easily available, and connecting academic goals with real-world platforms. Retrieved from https://eric.ed.gov/?id=EJ1073396

Materials, Resources, and Digital Technologies: Third Space & Teacher Practice (Part III)

Benson, S. (2010). "I don't know if that'd be English or not": Third space theory and literacy instruction. Journal of Adolescent & Adult Literacy, 53(7), 555- 563.	This article investigates how third space theory might be used in literacy classrooms to better comprehend student learning resistance and conceiving ways to overcome it. The author offers vignettes from an 11th-grade student's attempts to oppose spatial use in his language arts class to explore how third space theory can help students and teachers work together to construct mutually productive learning spaces. Retrieved from https://eric.ed.gov/?id=EJ880102
Chandler-Olcott, K., & Lewis, E. (2016). "I think they're being wired differently:" Secondary teachers' cultural models of adolescents and their online literacies. In D. Alvermann (Ed.), Adolescents' online literacies: Connecting classrooms, digital media, and popular culture (pp. 183202). New York, NY: Peter Lang.	The American media has been fascinated with young people's online literacies and has portrayed them as technologically savvy but not having the capacity to make good choices about their intellect language, relationships, and even safety. The overall text makes a case for the differences between what research demonstrates versus what teachers and school personnel know to be true about young people and technology use. Retrieved from https://www.peterlang.com
Morabito, N., & Abrams, S. (2015). Developing storytelling: A tool to develop pre-service teachers' cross-literate reflections. In E. Ortlieb (Ed.), Video research in disciplinary literacies, 6, 59-77.	This chapter illustrates how creating a digital story, which explored teaching and learning as spaces for writing, was a mediational resource to support preservice teacher's reflective practice and understanding of writing and the writing process. Retrieved from https://www.researchgate.net

Critical Literacies

Bean, T. W., and Moni, K. (2003). Developing students' critical literacy: Exploring identity construction in young adult fiction. Journal of Adolescent & Adult Literacy, 638(11), 46-48.	The authors take a critical literacy stance to immerse students in a discussion of young adult literature from Australia and America. A framework is offered to launch discussions on critical literacy in classrooms. Retrieved from https://www.researchgate.net
Lewison, M., Flint, A., & Van Sluys, K. (2002). Taking on critical literacy: The journey of newcomers and novices. Language Arts, 79(5), 382-392.	This article illustrates some of the authors' work with a group of elementary teachers in a study exploring critical literacy in their classrooms. Their work with the newcomer and novice teachers demonstrates teachers' apprehension about introducing critical practices in their classrooms. Retrieved from https://eric.ed.gov/?id=EJ644850
Paugh, P. (2007). Negotiating the literacy block: Constructing spaces for critical literacy in a high-stakes setting. Language Arts, 85(1), 31-42.	This article aims attention at the progression of the classroom literacy block as a space where teachers and students revised activities for independent vocabulary and word work in a high-stakes testing environment. Retrieved from https://eric.ed.gov/?id=EJ776653

Critical Literacies and Equity: Cultural, Linguistic, & Racial Diversity

Gorski, P.C., & Swalwell, K. (2015). Equity literacy for all. *Educational Leadership, 72*(6), 34-40.	The authors found that the trouble with schools across the United States is that diversity initiatives avoid or gloss over serious equity issues. To combat this, the authors propose that schools use an equity literacy approach that positions equity rather than culture as the central focus of diversity discussions. Retrieved from https://eric.ed.gov/?id=EJ1062914
Hill, K.D. (2009). Code-switching pedagogies and African American student voices: Acceptance and resistance. *Journal of Adolescent and Adult Literacy, 53*(2), 120-131.	This study explores the nuances of a Detroit suburb with an influx of working class African American students. Focus is placed on a seventh-grade English teacher who employs code-switching pedagogies, alongside two African American students who mediate their identities within standard and nonstandard writing contexts. The author contends that teachers should promote appropriate contexts for standard and nonstandard writing conventions for all students. Retrieved from https://eric.ed.gov/?id=EJ860788
Christensen, L. (2014). Trayvon Martin & my students: Writing toward justice. *Rethinking Schools, 28*(3), 22-27.	The author utilizes President Obama's speech about the George Zimmerman acquittal in Trayvon Martin's murder, as well as Cornel West's reaction, to teach students how to analyze, evaluate, and critique. Retrieved from https://www.rethinkingschools.org/articles/trayvon-martin-and-my-students
Round Table Reading: Dutro, E., Kazemi, E. Balf, R. (2005). The aftermath of "you're only half": Multiracial identities in the literacy classroom. *Language Arts, 83*(2), 96-106.	This article examines children's experiences with a literacy project that honors the cultures of students in a diverse fourth/fifth grade urban elementary classroom. But when students challenged the identities of three biracial students, the project was altered to a critical format that helped children content with the complexities of race and what it means to be members of various racial categories. Retrieved from https://eric.ed.gov/?id=EJ751803

Critical Literacies and Equity: Cultural, Learning Differences & Disabilities

Dudley-Marling, C. (2004). The social construction of learning disabilities. *Journal of Learning Disabilities, 37*(6), 482-489.	The author begins with a critique of individualism that positions individual success and failure in the heads of individuals as a way of introducing social constructivism. Extended examples demonstrate how performative aspects of learning disabilities form in human relationships. The author contends that it takes a complex system of interactions for one to be learning disabled. Retrieved from https://journals.sagepub.com/doi/10.1177/00222194040370060201
Harry, B., & Klingner, J. (2007). Discarding the deficit model. *Educational Leadership, 64*(5), 16-21.	In this article, the authors suggest a new approach to special education in which the concept of disability is reserved for students with confirmed diagnoses of biological or psychological limitations and for categories used only to provide intensive, specialized services in the least restrictive environment. Retrieved from https://www.researchgate.net
Sylvester, R., & Greenidge, W. (2009). Digital storytelling: Extending the potential for	Some writers clash with traditional literacies, but using new literacies may increase their motivation and better frame their

struggling writers. *The Reading Teacher, 63*(4), 284-295.	understanding of traditional literacies. Retrieved from https://eric.ed.gov/?id=EJ910506
Round Table Reading: Collins, K.M. (2011). "My mom says I'm really creative!": Dis/ability, positioning, and resistance in multimodal instructional contexts. *Language Arts, 88*(6), 409-418.	The author investigates how multiple forms of literacy and the ways children are positioned help them shape their identities in classrooms. Retrieved from https://eric.ed.gov/?id=EJ931798

Critical Literacies and Equity: Gender & Sexuality (Part I)

Appleman, D. (2009). The social construction of gender. A lens of one's own. In *Critical encounters in high school English*, 2nd ed. (pp. 65-83). New York, NY: Teachers College Press.	This chapter focuses on gender as a way to address critical theory in high school literature classrooms. Retrieved from https://store.ncte.org/book/critical-encounters-high-school-english-2nd-edition
Blair, H. (2000). Genderlects: Girl talk and boy talk in a middle-years classroom. *Language Arts, 77*(4), 315-323.	This work examines the gendered nature of talk in a multi-cultural eighth-grade classroom, focusing on how "Boy Talk" and "Girl Talk" are responsible for classroom inequities. Solutions are presented for teachers to approve of girls' discourse practices to create gender-balanced language arts classrooms. Retrieved from https://eric.ed.gov/?id=EJ603236
Cowhey, M. (2008). Heather's mom got married. In A. Pelo (Ed.), *Re-thinking early childhood education* (pp. 177-182). Milwaukee, WI: Re-Thinking Schools.	In this article, second graders explore the concept of gay marriage. Retrieved from https://www.rethinkingschools.org/articles/heather-s-moms-got-married
Round Table Reading: Ryan, C.L., Patraw, J.M., Bednar, M. (2013). Discussing princess boys and pregnant men: Teaching about gender diversity and transgender experiences within an elementary school curriculum. *Journal of LGBT Youth, 10*(1-2), 85-105.	This study offers the experiences and outcomes of teaching gender diversity in an elementary school classroom. The authors illustrate how students respond to instruction in which the teacher talked introduced the idea of transgender and non-conforming people within the curriculum. Results demonstrate that elementary age children are ready for such discussions. Retrieved from https://eric.ed.gov/?id=EJ994930

Critical Literacies and Equity: Gender & Sexuality (Part II)

Blackburn, M.V. (2002) Disrupting the hetero(normative): Exploring literacy performance and identity work with queer youth. *Journal of Adolescent & Adult Literacy, 46*(4), 312-324.	This article examines literacy performances as a method to empower themselves and implement social change. The author presents work on a literacy group in a youth-run enter for LGBTQ youth and concludes that literacy performances offer a means of enacting change for marginalized readers and writers. Retrieved from https://eric.ed.gov/?id=EJ659015
Moje, E.B. and MuQaribu, M. (November 2003). Literacy and sexual identity. *Journal of Adolescent & Adult Literacy, 47*(3), 204-208.	The authors aim to help teachers navigate issues of sexual identity and orientation that emerge in secondary school interactions around texts and call for more attention to literacy teaching practices and teacher education that

recognizes sexual identity and orientation as important aspects of youth development. Retrieved from https://www.go.gale.com

Hermann-Wilmarth, J.M., & Ryan, C.L. (2015). Doing what you can: Considering ways to address LGBT topics. Language Arts, 92(6), 436-443. In this research, the authors identify ways classroom teachers might use different approaches to addressing LGBT topics as they work to find methods that work for them based on social context, location, background, and other factors. The authors' overall goal is to help teachers combat the larger systems that encourage homophobia and heterosexism. Retrieved from https://www.questia.com/read/1P3-3731275161/doing-what-you-can-considering-ways-to-address-lgbt

Ryan, C.L. (2011). Talking, reading, and writing about lesbian and gay families in classrooms: The consequences of different pedagogical approaches. In C. Compton-Lilly & S. Greene (Eds.), *Bedtime stories and book reports.* (pp. 96-108). New York, NY: Teachers College Press. This book connects nee research on parent involvement and family literacy. The author's chapter challenges accepted notions of parent involvement and focuses on the significance of race, class, gender, religion, sexual preference, and more in learning and schooling. Retrieved from https://eric.ed.gov/?id=ED525599

Critical Literacies and Equity: Social Class

Appleman, D. (2009). "What's class got to do with it?" Reading literature through the lens of privilege and social class. In *Critical encounters in high school English*, 2nd ed. (pp. 51-64). New York, NY: Teachers College Press. This book was the first to specifically focus on the challenges of teaching critical theory in high school classrooms. The second edition includes expanded discussion on issues such as class and reading literature through eyes of privilege. Retrieved from https://www.chegg.com/textbooks/critical-encounters-in-high-school-english-2nd-edition-9780807748923-0807748927

Gorski, P. (2008). The myth of the "culture of poverty." *Educational Leadership, 65*(7), 32-36. The "culture of poverty" is the notion that poor people hold the same monolithic and predictable beliefs, values, and behaviors. The author contends that for teachers to effectively serve their students, they should challenge the myth and gain a deeper understanding of class and poverty. Retrieved from http://www.ascd.org/publications/educational-leadership/apr08/vol65/num07/The-Myth-of-the-Culture-of-Poverty.aspx

Jones, S. (2004). Living poverty and literacy learning: Sanctioning the topics of students' lives. *Language Arts, 81*(6), 461-469. Differences in social class are examined, specifically how they impact students' engagement with literacy practices. Teachers must hear and value stories of poverty to increase understanding of various classes. Retrieved from https://eric.ed.gov/?id=EJ717508

Round Table Reading: Dutro, E. (2009). Children writing 'hard times': Lived experiences of poverty and the class-privileged assumptions of a mandated curriculum. *Language Arts, 87*(2), 89-98. The author examines the disconnect between the realities of a group of third-grade children living in poverty and the middle-class assumptions of a district-mandated unit within a literacy curriculum, which characterized economic struggle as a temporary condition, even as children's stories related life in a contemporary lived experience. Implications for policy and practice arise from the research. Retrieved from https://eric.ed.gov/?id=EJ860632

Critical Literacies & Equity & Material, Resources, & Digital Technologies: Critical Media Literacy & Digital Technologies (Part I)

Morell, E. (2002). Toward critical pedagogy of popular culture: Literacy development among urban youth. *Journal of Adolescent & Adult Literacy, 46*(1), 72-77.	This article examines popular culture and the expression of universal human values, particularly the desire and struggle from tyranny and oppression. It also takes up popular culture as an everyday social experience of marginalized students. Retrieved from https://eric.ed.gov/?id=EJ651935
Haddix, M., & Sealy-Ruiz, Y. (2012). Cultivating digital and popular literacies as empowering and emancipatory acts among urban youth. *Journal of Adolescent & Adult Literacy, 56*(3), 189-192.	The authors present the potential for emancipatory pedagogies, including the use of digital tools and popular culture to negate deficit constructions of Black and Latino males and their literacy practices. Retrieved from https://www.researchgate.net
Gainier, J.S. (2010). Critical media literacy in middle school: Exploring the politics of representation. *Journal of Adolescent & Adult Literacy, 53*(5), 364-373.	Critical media literacy is examined with middle school students in an urban setting in the United States. Junctions of issues relating to the "crisis of representation" in social science research and critical media literacy pedagogy are addressed. Retrieved from https://ila.onlinelibrary.wiley.com/doi/abs/10.1598/JAAL.53.5.2
Gainer, J. S., Valdez- Gainer, N., & Kinard, T. (2009). The elementary bubble project: Exploring critical media literacy in a fourth-grade classroom. *The Reading Teacher, 62*(8), 674683.	Critical media literacy and popular culture texts are the subject of this article. The authors present their work with a fourth-grade class as they interpret the messages of popular media and advertising texts. A key finding is that discomfort ensues when trying to manage students' interests with social critique in critical media literacy lessons. Retrieved from https://eric.ed.gov/?id=EJ839763

Table A4

Course Assignments and Descriptions

Observing Literacies as Sociocultural Practices Paper	Students examine and consider closely the literacy traditions and literacy practices/experiences of two youth introduced in the course readings.
Roundtable Presentation & Leading Discussion, Handout, Write-Up, & Reflection	Students lead a 45-minute small group discussion of an assigned reading to extend and enrich our course inquiries. On the day of their roundtable, students provide their small group with a 2-page handout. The handout should provide clear and concise information that will guide the presentation. The handout should provide an overview of the presentation. 3-5 critical questions will facilitate a discussion. These questions should not be summary-related questions, but instead should be analytical and should extend the conversation. While facilitating the roundtable discussion, students take notes on their small group's responses. After they have finished facilitating the discussion, they write a Summary of

	the group's conversation and the major insights that emerged. They also write a reflection on their experience of leading the round table discussion.
"Speak Truth to Power" Digital Movie & Reflection	Students create a 3 to 5-minute digital movie that explores a critical issue that illustrates an inequity impacting education. The overarching goal of this project is to address a critical issue that broadly impacts education and specifically impacts a particular population.
'I am' Digital Literacy Glog & Reflection	Grounded in components of New Literacy Studies, the glog is designed to be a self-reflexive multimedia poster through the use of literacy, self-reflexive practice, and multimodal composition. The glog should reflect who students are as engagers of literacy, consumers and composers of multimodalities, and as emerging secondary literacy educators. Students are also required to submit a self-reflection that details their process of creating the digital literacy glog and how such a process will inform the ways in which they introduce and incorporate adolescent literacies and multimodalities in their secondary literacy classroom.
Course Reflective Essay	Students write about how the course has furthered their understanding of course attributes by drawing upon insights from course readings, course assignments, course discussions, and practicum experiences.

APPENDIX B

NYANGANYI'S FALL 2019 SYLLABUS COURSE DESCRIPTION, READINGS, ASSIGNMENTS, AND ANNOTATED BIBLIORAPHY

Appendix B

Nyanganyi's Fall 2019 Syllabus Course Description, Readings, Assignments, and Annotated Bibliography

Below is the course description for the class Nyanganyi taught during the Fall 2019 semester. It is important to note that Nyanganyi taught the course with two other instructors. Table B1 outlines the readings in the course and Table B2 contains the course assignments followed by short summaries. Each table illustrates her literacy pedagogy and how she connects it to her practice. Of special interest is Nyanganyi's effort to center her literacy pedagogy within a STEM curriculum.

History and Foundations of Reading and Literacy Within STEM Discipline—RED 6749

Description: "RED 6749 introduces historical approaches to literacy. The course also traces the history of sciences/STEM movement in Education. Students learn the connections between current research and former models in literacy, and their development within STEM areas of curriculum" (Nyanganyi, Kellan, & Davis, 2015).

Table B1

Course Readings and Descriptions

Required Textbook - Robinson, Richard. (2005). Readings in Reading Instruction: Its History, Theory, and Development. Boston: Pearson. ISBN 0-205-41058-8.	This short collection assesses historical perspectives in reading to illustrate how current practices have developed over time. It also presents the development of significant issues in literacy education. Retrieved from https://www.pearson.com/us/higher-education/program/Robinson-Readings-in-Reading-Instruction-Its-History-Theory-and-Development/PGM252259.html
Other Course Readings	Students obtain a packet of readings from a local copy shop. There are also readings on Canvas.

*All descriptions pulled from publisher's websites.

Table B2

Course Assignments and Descriptions

Five-bulleted Synopses and Syntheses	Students create a bulleted list of 5 key ideas for each separate reading. For the Robinson text, they provide the 3 key ideas from each article included in that chapter, then combine the readings by writing a synthesis. Students look for and report relationships among the sets of readings and ideas explored; ask any lingering questions and raise discussion points; add any applications you can regarding STEM area implementations; and include any relationship to your own life/teaching experiences.
Group Learning Tasks (GLTs)	Students choose from 5 listed activities to enrich their understanding of underlying paradigms from a given "moment" in 20th century reading history.
Oral History of Literacy Professional	Students conduct an interview of a literacy professional. Oral histories comment on teachers' experiences with teaching reading within STEM area subjects.
Research Paper	Students complete a 7-9 page research paper on a topic connected to literacy curriculum, instruction or outside influences that joins literacy with STEM research.

APPENDIX C

ZORA'S FALL 2019 SYLLABUS COURSE DESCRIPTION, READINGS, AND ANNOTATED BIBLIOGRAPHY

Appendix C

Zora's 2019 Course Description, Readings, Assignments, and Annotated Bibliography

Below is the course description for the class Zora taught during the Fall 2019 semester. It was taught in a hybrid-online format with one face-to-face meeting. Table C1 outlines the readings in the course and Table C2 contains the course assignments followed by short summaries.

EDLI 5800: Linguistic Applications to Teaching English Language Arts
Description (from the university course catalog):
"This course was designed to provide teachers with current theory concerning cultural, linguistic, cognitive, and affective aspects of receptive and productive language. Theory is translated into classroom practice emphasizing the teaching of reading, writing, and spelling" (Zora, Updated July 2019).

Table C1

Course Readings and Descriptions

Why Elementary Teachers Might Be Inadequately Prepared to Teach Reading (Joshi et al, 2009)	Several national reports have suggested that systematic, explicit, synthetic phonics instruction based on English word structure along with wide reading of quality literature is helpful for supporting development in early reading instruction. Other studies have shown that many in-service teachers don't know the basic concepts of the English language. The authors offered that one of the reasons is that many instructors responsible for training future elementary teachers are not familiar with the concepts of the linguistic features of English language. Two studies were conducted to test the hypothesis and results demonstrated that providing professional development experiences related to language concepts to instructors could equip them with the necessary knowledge of language concepts related to early literacy instruction, which they could integrate into their preservice reading courses. Retrieved from https://journals.sagepub.com/doi/10.1177/0022219409338736
From Intellectual Deserts to Cultures of Literacy - https://www.youtube.com/watch?v=hgVYlZ79xH	*It is important to note here that although Zora listed more required readings (see the list in the left column) many of them appeared to be topics students covered in

Language and Language Acquisition First Steps to Literacy Why Is An Integrated Approach to Language Important? Building Literacy With Adult Emergent Readers - https://www.youtube.com/watch?v=ZrahDasEdXE Thematic Instruction for Scaffolding Language & Literacy New Literacies for 21st Century Technologies	each learning module—even though distinct topics were listed on the syllabus.

Table C2

Course Assignments and Descriptions

Attendance & Participation	Students should come to every class and be prepared to participate by discussing the reading and lecture materials.
Article Presentation	Students will create a video in which they discuss an article that focuses an important concept in the course and involve their peers in an application activity.
Quizzes	Students take 4 quizzes throughout the semester that cover reading and lecture materials.
Integrated Unit Plan & Presentation	Students work with 2-3 of their peers to design an integrated (thematic) unit plan.

APPENDIX D

SISYPHEAN TASK'S FALL 2019 COURSE DESCRIPTION, READINGS, ASSIGNMENTS, AND ANNOTATED BIBLIOGRAPHY

Appendix D

Sisyphean Task's Fall 2019 Course Description, Readings, Assignments, and Annotated Bibliography

Below is the course description for the class Sisyphean Task taught during the Fall 2019 semester. Table D1 outlines the course readings and descriptions. Table D2 contains the course assignments followed by short summaries.

ENGH-1005—Writing Across Communities

"This course takes a project-based approach designed to help you meet the writing and reading challenges you'll face as you move across the curriculum, including English, history, science—all classes that include writing, research, and reading. This course treats writing as assemblage, a gathering of parts, that is—ideas, experience, events, things, and people into one context for the purpose of addressing particular audiences and for specific purposes" (Sisyphean Task, 2019)

Table D1

Course Readings and Descriptions

Required Text: Preston, Jacqueline, and Hilst, Joshua C .(2015). *The Write Project: A Concise Rhetoric for the Writing Classroom*. Fountainhead Press.	
Graff, G., & Birkenstein, C. (2018). *They Say/I Say: The Moves That Matter in Academic Writing, 4th ed.* Norton, W.W., & Company, Inc.	The fourth edition of this text features new examples from academic writing, a new chapter on navigating online discussions, and an updated chapter on Writing in the Social Sciences. Additionally, two new readings offer examples of rhetorical moves. Retrieved from https://wwnorton.com/books/9780393631678

*All descriptions pulled from publisher's websites.

Table D2

Course Assignments and Descriptions

Weekly Assignments	Students complete assignments leading up to the portfolio.
Midterm Portfolio	This portfolio consists of four parts: • "The Very Short Story" - short piece of flash fiction using description and dialogue to leave a dominant impression.

- "The Perspectives Essay" - a short 375-word narrative essay in which you consider a personal experience related to a topic that matters to you. You'll use this assignment to produce work that would be appropriate for the NPR program, "With a Perspective," taking into consideration the full rhetorical context, the values and interests of the NPR audience, the medium, the conventions of the genre, and a keen understanding of what it is you hope to accomplish.
- "Dear Professor: A Topic That Matters" - a short response paper in which you demonstrate your ability to use narrative to effectively propose a topic for further research.
- "Dear Professor: Rhetorical Analysis" - a short critical analysis of a reading using the rhetorical appeals to discuss how information is presented and whether that presentation is successful or not successful.

Final Portfolio

This portfolio consists of six parts:

- Media Rhetorical Analysis is a rhetorical analysis drawing on what you've learned in this class about how authors use rhetorical strategies to both engage readers and support claims. The purpose of this composition is first to analyze then evaluate the usability of secondary sources.
- The Annotated Bibliography is a chance for you to explore what scholars have to say about your topic. For this assignment you'll be familiarizing yourself with how to locate scholarly articles in the library database, writing succinct summaries and identifying key quotes, facts, and statistics that you can use to evaluate the accuracy of the information you may find in the media. You'll be able to use this evidence-based research to support claims you make about your topic.
- The Research Report is an opportunity to report on the research you've conducted in preparation for proposing your project. The research report includes a compelling introduction, literature review, report on your qualitative methods, interviews, and surveys, and a discussion of implications and outcomes.
- The Deliverable is a chance to illustrate in some fashion what you have in mind for the proposed project. In many cases, this is a concrete representation of the project itself. Examples of deliverables might include but are not limited to the following; A website, Facebook page or group, Trifold Brochures, 1-3 minute video.
- The Written Proposal is the culminating written project for the semester. For this assignment, you'll write a 3-5 page proposal that demonstrates your capacity to use what you've learned about writing with a rhetorical context in mind, composing compelling introductions, writing well-developed paragraphs, supporting claims with evidence, detailing your project and writing conclusions.
- Dear Professor: Writing To Transfer (Assessment Reflection) is a short response paper in which you consider what previous experience and knowledge you've brought with you to this course and contemplate how you might use what you've learned thus far outside this course.

APPENDIX E

PATTY'S FALL 2019 COURSE SYLLABI DESCRIPTIONS, READINGS, ASSIGNMENTS, AND ANNOTATED BIBLIOGRAPHY

Appendix E

Patty's Fall 2019 Course Syllabi Descriptions, Readings, Assignments, and Annotated Bibliography

Below are course descriptions for the four courses Patty taught during the Fall 2019 semester; three were online and one was a hybrid format. Two of courses offered the same content; one section was online and one was section was a hybrid. One (required) textbook was used in each course. Table E1 outlines the course reading and assignments for her Intro to Education online course; Table E2 outlines the course reading and assignments for her Teaching Diverse Populations online course; Table E3 outlines the course reading and assignments for her Teaching Diverse Populations hybrid course; and Table E4 outlines the course reading and assignments for her Introduction to Educational Technology course. All readings include a short description of the text.

EDF 1005—Intro to Education—ONLINE

"Introduction to Education is a required course for pre-education majors wishing to transfer to a state university to complete the upper division education major. This course is designed to provide students with a critical overview of historical, intellectual, social, and political foundations of American education as well as a realistic understanding the teaching profession. Through the use of readings, class assignments, and varied activities; students will actively examine multiple aspects of the education field, both within and outside the classroom environment. Using the American society and culture as a framework, students will reflect on, interpret, and discuss the meanings of education and schooling in a diverse culture and examine those moral, legal, ethical, and professional responsibilities that are required to effectively teach in a democratic society" (Patty, 2019).

Table E1

Course Reading/Description, Course Assignments/Descriptions

Required Textbook: Hall, G.E., Quinn, L.F., & Gollnick, D.M. (2017). Introduction to teaching: Making a difference in student learning, 2nd Edition. *Description pulled from publisher's website	The second edition of the text prepares teacher candidates to make a difference as teachers. The authors offer first-hand stories and evidence-based practices while focusing on a student-centered approach to learning. The authors target student learning and portray a realistic portrait of life as a teacher. Retrieved from https://www.abebooks.com/9781483365015/Introduction-Teaching-Making-Difference-Student-1483365018/plp?cm_sp=plped-_-1-_-image
Student Introduction	Students create a digital presentation introducing themselves.
Introduction Quiz	Students complete an introduction quiz based on the instructor's Intro Video and reading the syllabus.

Reading Quiz	Students complete a quiz based on the assigned chapter.
Online Class Activity	Students participate in an online class activity such as discussions, student-centered experiences, online videos, etc.
Educator Profile	Students present one brief digital presentation that describes an educator and how he or she influenced education.
Educator Profile Quiz	Students complete a quiz based on the previous two Educator profiles uploaded.
Personal Reflections	Students reflect on their field placement.
Mandatory Virtual Meeting	Students participate in a mandatory virtual meeting.
Signed Field Placement Log	Students submit a signed Field Placement Log.
EDF 1005 Course Portfolio	Students create a Teacher Portfolio that demonstrates the type of teacher they'd like to be based on the concepts they've read and discussed that are centered on the education field.

EDF 2085—Teaching Diverse Populations - Online

"This course provides prospective educators with the opportunity to develop their understanding of student diversity and its impact on teaching and learning. Students will explore personal attitudes towards diverse student groups and examine issues that arise in diverse classrooms. They will develop their knowledge of the influence membership in a diverse student group has on the educational experience and begin to acquire the skills necessary for working with diverse student populations. This course requires students to volunteer for a minimum of 30 hours of field-based experience over a specified time frame in a diverse public-school classroom under the supervision of a certified teacher during the semester of enrollment in the course. Students must pass a background check that requires fingerprinting by a designated vendor of the school board or agency with which they are completing their field-based experience. This course is one of three pre-requisite courses required for admission to any Florida state university teacher education program and fulfills the Global Socio-Cultural Responsibility General Education Learning Outcome" (Patty, 2019).

Table E2

Course Reading/Description, Course Assignments/Descriptions

Required Textbook: Gollnick, D.M., & Chinn, P.C. (2013). Multicultural education in a pluralistic society. Pearson: Boston, MA.	This best-selling text provides a balanced approach to issues and explores today's multicultural world as teachers are trained to implement equitable and reflective decision making in multicultural classrooms. Retrieved from https://www.textbooks.com
Discussion Posts	Students read and respond to discussion posts.

Introductory Quiz	Students complete an Introductory Quiz after reading the syllabus and assignments.
Webinar	Students will participate in a live webinar or view the recording and respond to a quiz.
Personal Reflections	Students watch a series of online videos or read the class texts and write a one-page reflection.
Synthesis Papers	Students complete three synthesis papers that support one of the central goals of the course: to understand how students' cultural background may influence the type of education they receive—as well as students' goal to discern how their cultural background plays a role in what type of teacher they will be.
Mandatory Virtual Meeting	Students participate in a mandatory virtual meeting.
Diverse Students in the United States Project	With a partner, students use the university library to research a minimum of ten articles or videos related to a country and its culture and education system. They will use the articles to answer specific questions every other week.
Diverse Students in the United States Presentation	Students prepare a digital presentation to explain what they've learned about a country and its culture and education system.
Diverse Students in the US Presentation Discussion	Students or their partner upload a working link to Discussion #5.
Signed Field Placement Log	Students submit a signed Field Placement Log.
Summative Project	Students demonstrate mastery of the General Education Learning Outcomes (GELO) using information from their placement, Diverse Students in the United States Project, and what they've learned in class.

EDF 2085—Teaching Diverse Populations—Hybrid

"This course provides prospective educators with the opportunity to develop their understanding of student diversity and its impact on teaching and learning. Students will explore personal attitudes towards diverse student groups and examine issues that arise in diverse classrooms. They will develop their knowledge of the influence membership in a diverse student group has on the educational experience and begin to acquire the skills necessary for working with diverse student populations. This course requires students to volunteer for a minimum of 30 hours of field-based experience over a specified time frame in a diverse public-school classroom under the supervision of a certified teacher during the semester of enrollment in the course. Students must pass a background check that requires fingerprinting by a designated vendor of the school board or agency with which they are completing their field-based experience. This course is one of three pre-requisite courses required for admission to any Florida state university teacher education program and fulfills the Global Socio-Cultural Responsibility General Education Learning Outcome" (Patty, 2019).

Table E3

Course Reading/Description, Course Assignments/Descriptions

Required Textbook: Gollnick, D.M., & Chinn, P.C. (2013). Multicultural education in a pluralistic society. Pearson: Boston, MA.	This best-selling text provides a balanced approach to issues and explores today's multicultural world as teachers are trained to implement equitable and reflective decision making in multicultural classrooms. Retrieved from https://www.textbooks.com
Digital Cultural Collage	Students prepare a Digital Cultural Collage that represents who they are culturally.
APA Webinar	Students attend a live webinar or view the recorded video and complete a quiz.
Personal Reflections	Students watch a series of online videos or read class texts and write a reflection.
Synthesis Papers	Students write three synthesis papers that support one of the central goals of the course: to understand how students' cultural background may influence the type of education they receive—as well as students' goal to discern how their cultural background plays a role in what type of teacher they will be.
Diverse Students in the United States Project	Students use the university library to research a minimum of ten articles or videos related to a country and its culture and education system. They will use the articles to answer specific questions every other week.
Digital Story about Diversity	Students teach society about one aspect of their cultural identity and why they want others to have a deeper understanding of it.
Summative Assessment	Students demonstrate mastery of the General Education Learning Outcomes (GELO) using information from their placement, Diverse Students in the United States Project, their Digital Story, and what they've learned in class.
Signed Field Placement Log	Students submit a Signed Field Placement Log.

EDF 2040—Introduction to Educational Technology—Online

"This course is designed to introduce you to current and emerging instructional technologies. You will engage in hands-on activities that are designed to help you progress from a consumer- oriented view of technology (i.e., look at my new smart phone) to that of a prospective teacher, designing effective instruction (i.e., I can use this iPad app to teach my students content). In addition to acquiring basic productivity skills, you will survey state-of-the-art technologies and investigate the impact of these technologies on the teaching/learning experience. Legal and ethical issues related to

technology and the rapidly expanding information base will also be discussed" (Patty, 2019).

Table E4

Course Reading/Description, Course Assignments/Descriptions

Required Textbook: Solomon, G., & Schrum, L. (2014). *Web 2.0 how-to for educators*. International Society for Technology in Education.	In this expanded and updated edition, the authors offer more collaborative tools and lead readers through classroom and professional applications that help increase student and teacher learning. Retrieved from https://nsuworks.nova.edu/fse_facbooks/42/
Student Learning Outcome: Technology Analysis Report	Assigned groups of students analyze CPALMS lesson plans and create a "report." The report will include a critique of the technology included in the state lesson plans, as well as recommendations.
Partner Log	Students submit Partner Log activities.
Exploration Activities	Students complete exploration activities based on the weekly readings, links, and PDFS.
Discussion Posts	Students complete online discussions intended to provoke further discussions that begin with assigned readings, exploration activities, and their own experiences.
Quizzes	Students complete six quizzes based on the weekly readings.
Annotated Bibliography	Students complete an annotated bibliography.
APA Webinar	Students attend a live webinar or view the recorded video and complete a quiz.

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